The American Missionary

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The Great Campaign

By Rev. Raymond A. McConnell

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IN this strange new day in which we live the people of the United States have been initiated into the mysteries of their government to an extent not heretofore deemed possible. They have listened, within the confines of their own homes, to the resounding voices of Republicans and Democrats met in national convention, while the worthy doctrines of the parties were expounded, platforms adopted and candidates elected. They have heard the oratorical outbursts from the platforms and the more thrilling outbreaks from the floors of convention halls. And throughout the summer and fall until election day they will be hearing the echoes of "keynotes" as party campaigners woo and seek to win the sovereign vote of the American people. This, we venture to think, marks the beginning of a fuller cooperation in government and the extension of the sense of responsibility which in the past one hundred years have been thinned out proportionately as the population has multiplied and spread. Nothing but good can ensue from a more complete application of democracy.

In the development of our American church life the sense of responsibility in the past three generations has likewise tended to rest upon the fewer number who could keep informed and could therefore intelligently participate in the campaigns of church enterprise. Already, however the process of democratization, so essential to wholesomeness in civil government, has well begun. Our church strategy, seeing that the alternative to the rule of an oligarchy was to be found in the broadcasting of responsibility, found the means not in a mechanical invention but in a method so simple that we cannot even dignify it as a discovery. The Every-Member Canvass is the radio of the church.

Our Congregational churches in the course of their three hundred years have developed great and pioneer agencies. Our Church Boards, the American Board, the American Missionary Association, the great Extension Boards and Education Society and Foundation for Education and Ministerial Boards, our National Council and its Commissions on Missions and Evangelism have been historic pieces of home and foreign policy for American Protestantism. Their lines have gone out through all the earth. They are of the essence of democracy and their artistry has the touch of genius. To every member of our churches they have offered and do offer the ready and powerful means by which he may give expression to the faith of his soul and the prayer of his Lord that "the kingdom may come." Without conscription or command they offer to each one doors through which he may enter to participate in great enterprises totally denied to the individual circumscribed by his own environment and limitations. They are a rich means to a social Christianity.

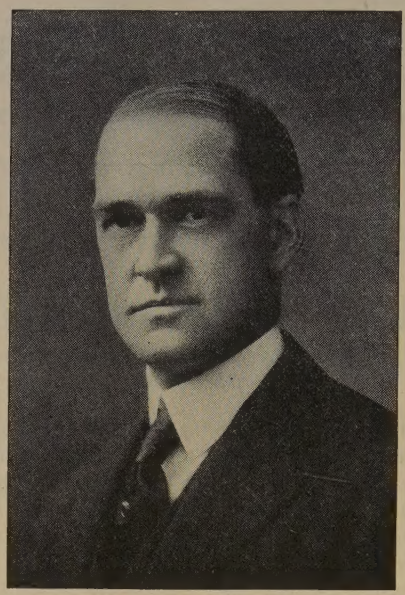
But they have not been known to the vast majority of our members and even to many of our churches. The Every-Member Canvass takes them in each local church to each individual member and says: "These are yours. Take them; use them; decide how they shall run; how much money they shall have." It asks the membership to vote after being informed. It is at once the greatest educational asset a church can have and the most certain means of developing a beautiful and informed loyalty to the local church and the greater world church to which the local church owes its very life.

It seems inconceivable to the churches that have faithfully made use of the Every-Member Canvass that any church would refuse to avail itself of this means of democratizing its responsibilities. Our Congregational church life, our hope for progress in bringing in the kingdom of God, our fidelity to our past and our great chance in this new, fascinating, moving day when the very tree tops are filled with the whisperings of many breezes that blow over the faces of the world's peoples depend not upon any coercion we can bring to bear nor upon any aristocracy of responsibility or centralization of machinery, but upon reaching with information and the privilege of participation, our Every Member. May this fall see every Congregational church broadcasting to every individual member the call of the great campaign.

The Tug of the World Task

By ENOCH F. BELL, *Editorial Secretary of the American Board*

DR. JAMES L. BARTON recently said to the writer that if he had a thousand lives to live they would all be given to foreign missions. This was not an utterance for publication. It was a casual though serious word dropped in private conversation. To the writer it was the word of a man of large capacity who for nearly forty years had had a unique opportunity of grasping the length, breadth, height and depth of our world task.



ENOCH F. BELL

Many more of our finest men and women share this vision—and the number is increasing steadily. Why is it? It might well be the wonderful fellowship that missionaries have with one another, in spite of their differences; for no comradeship is so sweet as that of a congenial mission station abroad. It might well be the good that comes to any man on the field or at home who throws himself into the foreign missionary movement. It is like a long university course. It is membership in a Life Expansion Company, Unlimited.

But it is not for personal gain that a man of capacity chooses today the world task as his job. It is because the foreign missionary enterprise, rightly conceived and carried on, is the biggest, most far-reaching undertaking of the church. It is literally a *world* task—as broad as the aspirations and activities of man, as comprehensive as his needs, as deep as his soul longings; a mighty constructive program of international understanding, sympathy, cooperation and peace; a veritable regeneration of human society in the spirit of the Son of Man.

Take, for example, the social task that is ours abroad. No one familiar with the tremendously significant changes taking place today in the social structure of Japan, China and India can for a moment fail to feel this challenge. It is this bold attempt to reconstruct the world, to give to other peoples and nations a new set of ideals and a new spirit for social needs that constitutes an appeal to any red-blooded Christian.

Just to know that the world is open to suggestions as perhaps never before is enough to make a man believe, and a church too, that anything that can be done for the redemption of human society in the fields where the workers are fewest is well worth while.

There is the tug of religious need too. One feels this the more he travels and studies first-hand the moral effect of the "world religions." We have no sweeping condemnation to voice. We find the divine in the non-Christian religions, as we find the evil in our "Christian" civilization. We must be honest enough to note that through the religious leaders of these lands God has often spoken, and that the religions themselves have often and in divers ways lifted the people into higher planes of thought, worship and life. We know, nevertheless, the inadequacy of any and every religious system that does not center in Christ—both as a philosophy and as a moral force in every-day life. The Christian instinctively feels that if the average Hindu, the average Buddhist, the average Mohammedan could only experience the illuminating touch of Christ, his craving for truth would be met, the best in his religious life would be revived and strengthened, a new incentive and ethical power being given him for daily living. For in Christ all peoples find newness of life. In him they know God. How, then, can one say that the people abroad ought to be let alone, their religions being so well suited to them and ample enough for all their social and religious needs, when deep down in his heart he knows that the difference between knowing and doing is Jesus Christ?

Then there is fellowship with God in his patient, loving task of revealing himself to all his children in all parts of the world. A world task like this is an inexpressible heart experience. The man who has the world vision and the foreign missionary urge shares in a most inspiring degree God's outreaching love for all humanity. To him God is no mere national deity. He is the Universal Father.

It is because the foreign missions enthusiast feels this tug of world service so powerfully that he prays more earnestly for America. With him it is "saving America to save the world." To this end he covets the success of every Christian agency at the Home Base. Granted the world program, every constructive plan of our National Council proves an impetus toward the performance of our world task. Educate the alien here and you will make more certain the cleansing of the sources of immigration overseas. Treat fairly the Negro, the Japanese, the Chinese, Hindu and Mexican in America and the approach to those races abroad will be more effective. Christianize the white man here and you will revive faith in the white man the world over, and God knows this is needed. Dotting our land with live Christian churches, schools, student centers, social welfare plants and forces, helping permeate the churches with the spirit of Jesus, is pushing forward to completion the world program that God lays upon us.

Our country needs a world service consciousness. Nothing will save a nation from sordidness and sin like the spirit of world missions. Unless America becomes an international missionary force, she will go the way of all self-centered nations. Rot sets in where God is flouted.

May the Church of Christ so dominate America that it will feel the tug of its world task!

The Contribution of a Systematic Financial Canvass to the Life of the Church

By REV. ALBERT DANIEL STAUFFACHER,

Rev. Albert D. Stauffacher is pastor of the Congregational Church at Northfield, Minn., one of the largest and most prosperous in that state. Mr. Stauffacher effectively serves this magazine as its representative for the State of Minnesota.—EDITOR.

ANY pastor or group of laymen desirous of making their church all that it ought to be cannot afford to neglect a thoroughgoing Every-Member Financial Canvass. When carried out in detail it never fails to produce the following results:

REV. A. D. STAUFFACHER

It places the church upon a solid business basis and so challenges the respect and support of every sound business man. Such a canvass implies a careful inventory of the church's plant, equipment and resources; it involves a study of the needs of the community to make its life Christian, and the mapping out of a program of action on the basis of the resources and needs discovered. That program, in turn, becomes the basis of appeal, and when worked out with sound judgment, vision and daring it never fails to win the support and high regard of every thoughtful man. A big program founded upon fact, vision and expectancy wins investment and cooperation.

It acquaints the community and the church with the work of the church. Most men have a vague notion that the church is a good thing, but they have but little comprehension of what the church is actually doing. They do not understand the significance of the church's Hour of Worship when peoples of every land and tongue come together to give collective assent to the plan, purpose and meaning of God for life and the world. They do not consciously realize that upon the effectiveness of the church's program of religious education depends to a very large extent the spiritual creation of the next generation. Nor do they fully comprehend and appreciate the significance of the church's local and world-wide nuclei of churches, schools, hospitals, service stations and printing presses, all of which are productively creative of future world-wide unity and peace. That little church on the corner is the most significant institution in the town. Men need to know that, they want to know it, and a thoroughgoing financial canvass with its publicity program through press, pulpit, mission school and social gathering is the best means of making it known.

It enlists the active interest of the entire church membership. A thoroughgoing canvass is a proposition in salesmanship. Every member has something to do, even if it is nothing more than to stay at home and greet the canvassers with a smile. The members get acquainted with one another; they discuss the church, its strong points, and its weaknesses; they discover what their gifts are used for and what the church purposes to do. The actual canvassers become salesmen and the give and take processes of salesmanship arouse interest and enthusiasm to correct the weaknesses of the church and enlarge its usefulness. Even the minister awakens to a new discovery of his task as the entire membership lays the whole work of the church out upon the table and gazes frankly into every nook and corner. This bringing of the entire membership to face the whole field of the church at least once a year is of inestimable value to the church. It awakens loyalty; it discloses new leaders and workers; it lifts the church to a new plane of intelligent enthusiasm.

It teaches a church how to deliver its full strength at any given point. The times and occasions on which a church does this are all too few. Cooperative and concerted action of the entire Christian energy of a church and community upon a given problem is an art we need to learn. The athletic coach knows that a disciplined football team is vastly stronger than the combined strength of eleven individual men. The general of an army, the trained business man, the political manager, the propagandist, all understand this art. The church will never attain its highest usefulness until it learns—with the discipline of the athlete and the zeal and efficiency of the propagandist—to deliver its total energy at a given point of need. There is no community need the church cannot meet when it cultivates this art. There is no national or international problem the church of the living God cannot solve when it learns to function in this focusing of strength upon a given point. Here the Every-Member Canvass, as a training school in concerted action, blazes the trail to the release of vast unused energy in other fields of the church's task.

It generates spiritual dynamic. This is its crowning glory, that while it does all these other things so well it does not fail in contributing much to the highest function of the church—the relating of men to the spiritual energies of God. Spirituality is more than empty emotionalism; like happiness it cannot be had for the asking, but comes rather upon the fulfillment of conditions. It is but a vain repetition of words to invoke God's blessing upon a church, until that church has carefully surveyed its field and resources, and consecrated itself to a task measured not alone by its own strength, but by the needs of the community, the church's full share of the world's Christian work, and of God's eternal love.

The Interdenominational Church Attendance Program

October 5, 1924, to Easter Day, 1925

By FREDERICK L. FAGLEY

REPRESENTATIVES of fifteen denominations met at Northfield, Massachusetts, in June and outlined and adopted a general church program for the fall and a "Church Attendance Campaign" to run from October 5 (Interdenominational Church Rally Sunday) to Easter Day, 1925.

This program is in the main similar to the Congregational program adopted and recommended to the churches by the Commission on Evangelism and Devotional Life last month for this fall and winter. It will be good news to all our churches that the Federal Council and these other denominations are joining in the plan. It will make possible city, town and county cooperation on a large scale.

Help From the Federal Council

The Federal Council will help all the churches by doing the following things:

1. It will promote a Nation Wide Church Rally Movement to make October 5 a great "Church Going Day," when pastors will be asked to preach on the duty of regular church attendance.

2. It will prepare and send to the papers of the country, both religious and secular, material relative to the program of church attendance, this material to be prepared and sent to the papers early in the week for Saturday publication, beginning September 1.

3. It will invite all state and city Federations to cooperate in the fullest possible way in the program of increased church attendance from October 5 to Easter.

4. It will inform the Canadian churches of the proposed Church Attendance Program and ask them to carry on a similar program if possible.

5. The various auxiliary organizations of the church, such as the Bible Schools, Christian Endeavor Societies, Epworth Leagues, Baptist Young People's Unions, Missionary Organizations, Young Women's and Young Men's Christian Associations, Boy Scouts and Camp Fire Girls are to be invited to join in the closest cooperation in making this nation wide Church Attendance Program a glorious success.

A Call to Churches of All Denominations to Plan a Fall Program on Evangelism

1. Churches and pastors should know their fields. To this end we urge that wherever possible there be a survey of the field this autumn, sufficiently thorough to result in a list of the names of all in the community who ought to be reached by the church. Where there is more than one church in the community the survey can be made cooperatively, each church receiving the names of those who express a preference for it or are its normal responsibility. If a survey is not undertaken there should be at least an assembling of as many names as possible of people in the community who are not members of any church, placing these names on a prospect list. Such names can be secured from the various members of the church, the Sunday School, public school lists, etc.

2. There should be in every church this autumn a special period of "friendly visitation" in the homes of the community, carried on by a group appointed for that purpose, designed to enlist fresh interest among those who are already church members, and to invite to the church those who are not.

3. We commend the growing practice of holding a church "Rally Day," Sunday October 5, on which day special attention is given to securing the attendance of all in the community, and seeking to interest them in the life and work of the church. There is special advantage in a concerted observance of this day. In view of the fact that the first Sunday in October is already observed as "Rally Day" among many churches and Bible Schools, we suggest the observance of this date as widely as practical, with Sunday, September 21, or any time in the intervening two weeks used as a visitation period.

4. Every church should have a definite plan for extending to all unchurched persons in the community a personal invitation to become church members. This should not be a plan of the minister alone. His part is to inspire men and women to desire to do the work of personal evangelism and to organize his members in a systematic way for a definite personal evangelistic program. We commend setting aside a special period in which those outside the church will be visited by laymen and urged to become Christians.

There should be at least a brief period of training for those who are to carry on this program of personal evangelism in the local church. Such services by laymen will result not only in securing permanent accessions to the church, but also in enriching the religious experience of all who participate.

5. We believe there should be a definite attempt by all churches to secure an autumn in-gathering, planning for this just as specifically as in the pre-Easter season.

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Time Schedule for Interdenominational Church Program

Main Object: A Nation Wide Church Attendance Campaign

September 22 to Easter

September 22-October 5—Friendly Visitation of Community. Parish list revised. Names secured of prospective new members. Promotion of Church Rally Day.

October 5—Church Rally Sunday. Sermon theme suggested: "Why Go to Church?"

October—Program of Lay Evangelism, under leadership of the pastor. "The Invitation Committee" to be trained and led by the pastor. The invitation to accept Christ and to unite with the church to be presented to every one not now a member of the church. Pledges secured to attend church regularly.

October 19, or the November Communion—Reception of new members.

December—A careful looking up of all absentees. Names not to be removed from the roll except as a last resort and not without church action.

January to Easter Day Lenten Program of Evangelism and Church Attendance.

Adopted June 24 at Northfield, Massachusetts, by representatives of fifteen denominations to be suggested to Church Federations, Ministerial Associations, The International Committee of the Young Men's Christian Association and Young Women's Christian Association and recommended to all pastors of the denominations represented.

The World's Hurt and Our Part in Its Healing

By WILLIAM S. BEARD, *Secretary of Promotion*

WHAT would you do, confronted by such a situation as is described in the following incident?

A Bootblack and His Spirit

Outward bound one Saturday afternoon, I was going along Twenty-third Street, when I noticed an Italian boy, twelve or fourteen years of age, seated on his bootblack kit, propped up against the side of the Metropolitan Building. His face, half hidden by the hand on which it rested, was deathly pale. Blood dropping from his nose had made a pool on the walk.

Now, the sight of any boy twelve or fourteen is enough to make a man pause, if he ever does any thinking. But a boy twelve or fourteen, hurt—that requires not only pause, but full stop.

It seems this lad was using his holiday to shine shoes in Madison Square Park, and he had earned $3.35. Then some "sons of Satan" had induced him to go to the East Side on the pretext that business was better. When he reached what they described as the place of "better business," it proved to be a lonely spot. The "sons of Satan" set upon the lad, beat him up, stole his $3.35 and ran.

The little bootblack, however, did not start for home. He headed back for Madison Square Park, intending to put in the balance of the afternoon making good his losses. Wouldn't you have stopped? Any human would. America cannot have too many of that kind of citizens—wherever they come from.

The lad had reached Twenty-third Street on his return trip and was waiting for strength to go on. Some boy! I repeat: America can use an infinite amount of such man-stuff.

Now the point is, this lad is a type. He is the world's enterprise in miniature. He, returning to recoup his shattered fortunes, is a picture of the men and the women, of the boys and the girls of this land and of all lands, who have accomplished something, and who propose, against all odds to accomplish something more.

Many of them, in the midst of toil, have run afoul of foes of various sorts. The foes may have been physical, economic, industrial or political. They may have been born of ignorance and bigotry; of people's own household, or of their own sin. Folks have been hurt. Some of them are "oldsters" and some of them are youngsters. Some are individuals; others are groups of individuals—we call them nations. But they are all folks.

There we are, you and I, face to face with the world's hurt. Confronted by this situation, what do you think we ought to do?

First of all, we ought to be conscious of the fact of the world's hurt. This is our first business—not because we belong to the church, not because we try to be Christians, just because we are human beings—to become aware ourselves, and to make the church conscious of the world's hurt. And we are not aware yet—not by a long way.

What to do?

But it wasn't enough to know that the boy was hurt. Something needed to be done about it. But, what to do?

In no time a crowd had gathered. Faces betokened interest and sympathy. Passers-by looked for a moment. One put fifty cents into the boy's hand; another a dollar. In less than five minutes the whole outfit had disappeared. Theirs was no lasting concern. It was a program to prevent recurrence that was wanted.

And that is precisely what we of the churches need. We ought not to be like the crowd which looks for a moment, deposits fifty cents and then melts away without any concern or even remembrance. We ought to stop and "have a heart" and organize ourselves to see that the world's hurt is healed. And then we ought to be so conscious of the relationship of our plan to the healing of the world's hurt that we shall work for the plan for all it is worth and for all we are worth.

We Have Had a Plan for Years

The church is the plan. A part of it functions in the local community. A part of it is represented by your missionary agencies. A part of it is The 1925 Plan, with its State and Association Councils.

You have a program. Its sole purpose in existence is to heal the world's hurt. Will you help work it? If you want to help, we would like to help you to help.

New Helps

What is your service, through your local church and your missionary agencies, accomplishing in your home town, in your own land and in all the earth? Get Part I of "FACTS"—"Your Church Enterprise."

How much money are you raising to relieve the world's distress? How much ought you to raise? How is the money being spent? Get Part II of "FACTS"—"How the Money Is Spent."

Would you give a popular statement to your friends—a statement similar to Bruce Barton's "I'm Sorry, but——" of last year? Get Part III of "FACTS"—"Guaranteed Survival," by Lloyd C. Douglas, D.D.

Does your church want better financial methods? Get Part IV of "FACTS"—"Pointers for a Successful Canvass."

Do you need the cheer of others' successes? Get Part V of "FACTS"—"What Some Churches Have Done."

Do you want the tonic of a vision of the motive power available for the task? Send for "How Your Church Is Growing!"

Ask your pastor or the director of your canvass to show you the portfolio containing the five Parts of "FACTS" bound together. Besides a copy for each of the State Leaders, two only are allotted to each church; but as many of the individual Parts as your church can use of each are available through your State Conference.

Would you give your business men something that will make them think for many a day? Send for "The Bill-fold," by Lloyd C. Douglas, D.D.

Organize for Study

It isn't enough for us, as individuals, to know the

truth about the world's hurt. We have got to organize and study cooperatively. We must make available for everyone the wisdom of all. We Budget-makers must study together if we are to prepare budgets wisely. We Canvassers must face the facts together if we are to lead the people to make the subscriptions which ability directs. We of the Rank and File must study as a church, if we, supplementing our knowledge with that of others, are to have the whole truth.

Therefore, *organize a Church Training Institute.* Send for "The Church Training Institute."

Aids to Study

1. The Adult Bible Class Magazine for October, November and December is providing studies in "Churchmanship," outlining a study of the program of the church in the local community, in this land and in all lands; also describing practical ways in which we, of the churches, may tackle tasks clearly ours.

Some churches which are seeking to school the adults alone are using the hour succeeding the Sunday morning service, with the studies in The Adult Bible Class Magazine as a basis.

2. "Congregational World Service" provides six programs, "ready-to-wear."

3. New Text Books for all ages. Study of the conditions in this land and abroad is made possible through a series of text books and picture material for all ages, a valuable adjunct to other material suggested for The Church Training Institute. For the United States, the theme is "The Way of Christ in Race Relations"; for overseas, "China."

4. Missionary Finances. What do you think about the expenditures of your Missionary Societies? We all ought to know in detail about the uses which are made of money we give. Spend at least one full session of your Church Training Institute on the finances of your Missionary Societies, using "The Budgets of the Congregational Missionary Societies."

Display Features

Has your church a bulletin board, or could it have one? Would your boys build one? Is there wall space available in your church vestibule or in your chapel? Utilize the *posters.* There are to be three—one featuring the local church; another, the World Wide Work, and a third, comparative giving. Last year there was a charge for the posters. This year they are free. Apply to your State Conference.

Does your church have a calendar—regularly or irregularly? Or, could it have one occasionally? We supply a series of *electrotypes* costing twenty-five cents each. Apply to the Commission only.

Prepare a write-up of your enterprise for the local papers, using these electrotypes as illustrations.

Put the "clock device"—"Congregational World Wide Work for 1925. Every $10.00 Makes a World Minute Yours"—on your church printing.

Now for Action!

It did no good to know about the boy's hurt unless one proposed to do something about it.

It will do no good to inform ourselves about the world's hurt; to know how far we have come toward its healing, unless we propose to do something about it. Facts, unused, are valueless.

"Well, what can we do?" you ask.

First, you can tell the story of the world's need and how people can help. You laymen can tell the story; also you women; also you who are youth. THE AMERICAN MISSIONARY and *The Missionary Herald* for September will give you Speaking Points.

Second, you can prepare and raise Budgets which will secure a well-rounded program for the local community, and the full apportionment.

The best way to raise the Budgets is to conduct a thorough-going Every Member Canvass. Do you want an outline of a plan, sample letters of various sorts, samples of Subscription Cards, Information Cards, etc., based not on theory, but on the experience of the churches? Send for "The Every Member Canvass Step by Step." Put it on freely and rub it in well!

Third, you can utilize the young people.

Representatives of the Societies were unable to find a single young person to lead a brief discussion concerning the young people's share in the E. M. C. at any of the three Areal Conferences recently held. What an indictment! Not of youth; but of us adults who have neglected this most important asset.

What is the young people's responsibility? Get "The Young People's Share" and find out.

Select as Your Church Needs

Probably some of you will say: "Again we are being swamped with material!" Not at all. These helps are like the contents of the doctor's medicine case. It is not expected that every church will use all of these suggestions. The physician who goes out with only six medicines in his kit will leave many a person to die because he hasn't the right remedies.

If The Commission on Mission furnished only material one type of church could use, it would be failing seriously. From these various helps you are to select those which meet individual need.

Questions Answered

1. Question: "When will these helps be ready?"

Answer: September first—all of them.

2. Question: "Where can we get samples?"

Answer: From your State Conference office or The Commission on Missions, 287 4th Ave., New York.

3. Question: "Where can we subscribe for The Adult Bible Class Magazine?"

Answer: The Pilgrim Press, 14 Beacon St., Boston.

4. Question: "Where can we get the catalogue and prices of the text books?"

Answer: From your State Conference office; The Commission on Missions; The Missionary Education Department of The Education Society, 14 Beacon Street, Boston; The Pilgrim Press.

5. Question: "Is any material ready so that we can plan our Church Training Institute now?"

Answer: Yes, "The Church Training Institute," "Congregational World Service," "The Young People's Share" and the text books are ready now. Write your State Conference office, The Commission on Missions or The Missionary Education Department.

Humanize All This

After all, we are not working plans; we are helping human beings. Keep your eye on folks!

THE AMERICAN MISSIONARY ASSOCIATION

"WHY," it is often asked, "have we Congregationalists so many missionary societies?" The truth is, we have not many missionary societies, but strictly speaking, only one. The Congregational body is itself a single great missionary society. As a branch of the Christian church we recognize our responsibility for a share, and a quite definite share, of her total task of world evangelism. Our part in the mighty enterprise is vast, complex and widely extended; it involves a multitude of duties, details, difficulties and perplexing problems. The only way in which an affair of such magnitude can be effectively handled is by careful organization.

The so-called Congregational Missionary Societies represent our system of organization. They are, in effect, separate departments of a common enterprise. While identical in membership and control they are distinct in their lines of service and are in no sense competitors but partners working together for a common cause.

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The American Missionary Association conducts that department of Congregational missionary service in which we are lending a hand to certain racial groups of our fellow-Americans—peoples who have peculiar need of sympathy and practical help. These, as most of our readers very well know, include the *Negroes of the South,* the *Indians,* the *Chinese and Japanese* upon the Pacific Coast, the *Mexicans* within our borders and the *People of Porto Rico.* We also have an important educational work among the *Highlanders* of the Southern Appalachians and the *People of Utah.*

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Where and how the Association has been investing nine hundred thousand dollars during the current fiscal year appears from the following figures:

Negro Missions

Schools		*Churches*	
Theological	2	Churches	154
Colleges	4	Missionaries	78
Secondary	21	Members	11,323
Affiliated	2	Additions	800
		Sunday School Members	8,000
Total	29	Benevolences	$13,616
Pupils	7,188		
Boarding Pupils	1,276		
Hospitals	2	Infirmaries	2

Indian Missions

Churches	29	Schools	2
Missionaries	31	Teachers	23
Members	2,627	Pupils	289
Additions	500		

Oriental Missions

Churches	25	Night Schools	7
Missionaries	42	Pupils	300
Members	600		

Missions for Mexicans

Schools	6	Pupils	307
Teachers	14	Clinic	1

Utah Missions

Secondary School	1	Pupils	89
Teachers	8		

Missions for Mountaineers

Secondary School	1	Boarding Pupils	42
Teachers	20	Affiliated Sanitarium	1
Pupils	196		

Porto Rican Missions

Churches	12	School	1
Out Stations	42	Teachers	7
Members	935	Pupils	32
Missionaries and paid workers	17	Hospital	1
		Hospital Staff	4
Sunday School Members	1,749	Student Nurses	8

Summary

220	Churches.	8,367	Pupils Enrolled.
171	Missionaries.	1,550	Boarding Pupils.
15,500	Church Members.	3	Hospitals.
13,045	Sunday School Members.	2	Infirmaries.
48	Schools.	628	Missionaries, Teachers, Doctors, Nurses.
450	Teachers.		

Subsidies to Other Boards

Hawaiian Evangelical Association, support of five missionaries.

American Board, for Africa, support of seven missionaries.

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After anxious deliberation our Executive Committee has adopted a budget for next year which exceeds that of the current year by the sum of *sixty thousand dollars.* Why, in these hard times, are they insisting on so considerable an increase?

The answer is that the necessity of the situation has forced them to do so. Every family man will understand. The more inches a child puts on, the more cloth it takes to keep him decently clothed. However economical you may wish to be, you cannot push a fourteen year old foot into a ten-year-old's shoe. No more can you educate high school and college students at elementary and grade prices. The higher the education the more costly it becomes.

Yet higher education is precisely what the times are demanding of the A. M. A.

Public schools for colored children have recently been opened by thousands throughout the South. Of Rosenwald schools alone there are upward of two thousand. These can be of no large value until served by competent teachers; but public provision for the normal training necessary to supply these colored schools with teachers is meagre and poor, while public arrangements to prepare the more accomplished teachers needed by high and normal schools are almost entirely lacking. For teachers and teachers of teaching among the Negroes, the South looks to us and will do so for a long time to come.

Since it is the universal law in education that you cannot have the lower grades without the higher, it follows that the whole system of Negro education for the South is dependent upon ours and other schools planted and sustained by Northern philanthropy. And it is so not only in the educational field but all along the line of progress, the more steadily a people advances the sharper its need of trained and disciplined leaders.

Spark Plugs

Educational Changes in the South

A few years ago there were no public schools for Negroes. Today they are to be found in all the Southern States. Even junior high schools for Negro youth begin to appear. The great migration of colored workmen from Southern plantations to Northern industrial centers, influenced largely by the educational opportunities offered in the North, has made it plain that if the South is to retain its laborers, it must provide better schools for their children. The economic argument is exceedingly convincing.

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A Dearth of Teachers Who Can Teach

But many schools mean many teachers and since, according to law, no white person may teach a Negro public school, it has become necessary to find a multitude of colored teachers. In attempting to do this school boards have been forced, for lack of trained teachers, to appoint those who were utterly untrained and unfit for the task.

It is a common practice for pupils from our lower grades, sometimes from as low even as the fifth grade, to leave us, against our protest of course, in order to become public school teachers.

The following letter written in a clear, beautiful hand was recently received by one of our secretaries from a teacher of a Negro public school in Georgia:

Deer Sur:

I wants git more eddication. Ise bin teachin skule—they aint nothin in it—pleez can you git me chance go skule.

we aint got no munny my mammy she is hard workin womin

pleez do.

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The Higher Education Supports the Lower

Theodore Roosevelt in conversation with Dr. Butterick, Secretary of the General Education Board, once said, "I believe in giving the Negro eight grades of school and then industrial education."

"Yes," replied Dr. Butterick, "that is good, but who will teach the eight grades?"

"That's so," said Mr. Roosevelt. "If you are to have eight grades you must have twelve grades to train teachers for the eight."

"Yes," Dr. Butterick said, "but if you are to have twelve grades who will teach the twelve?"

Roosevelt, slapping his leg, exclaimed, "By George! there is no end to this thing, is there?"

To which Dr. Butterick replied, "No, sir, no more end to it than there is to the education of the white boys and girls."

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A Task Left for Us

The higher education essential for the training of Negro teachers in the South is not and will not soon be provided at public expense. There are no available funds for the purpose and little appreciation of the need of such education except among the best informed and most thoughtful educators.

A more usual view is that expressed in the following paragraph taken from the last annual report of the president to members of the Orleans Parish School Board:

I became convinced that the School Board had not properly understood what should be the education given to the Negro and was not properly directing its efforts to it. I found Latin, Spanish and scientific subjects being taught in our Negro High School and I immediately began an intensive study of Negro education throughout the South and am ready to recommend that we inaugurate immediately what might best be termed in short, "a program of industrial education for the Negro." . . . In the meantime we have eliminated the teaching of those languages and have already very greatly altered the Negro educational system. . . . Many thousands of dollars will be saved the tax payers by the adoption of the plan I have in mind, and much greater happiness will be attained by the Negro if he is educated properly. The South owes education to the Negro, but he must receive that kind of education which will make him useful in the sphere that he must occupy in our Southern civilization.

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First Rate Education Is Expensive

Chicago University, with resources amounting to $54,000,000, announces that this sum must shortly be doubled if the University is to make the contribution to research and education which it should. Colleges and universities everywhere throughout the country have been insisting that they cannot continue their work without a large increase of income. The public has recognized the justice of these demands and to a remarkable degree, has furnished the funds. The same necessity arises in our own work.

Talladega College, of Alabama, which, seven years ago had a budget of but $45,000, has one of $125,000 today and needs much more. This is the one outstanding college today in the South under the A. M. A., Fisk having long been independent. No school of any kind in the South has a more promising future. The General Education Board has recognized its worth by offering $50,000 to meet a like sum for a Science and Administration Building; no legacies can be used. The alumni have promised $10,000 of this and have already $5,000 on deposit.

Straight, with its superb opportunity at New Orleans, must immediately provide a substantial increase of salaries, homes for married teachers and an expanded equipment.

Tougaloo, of Mississippi, is deep in the effort to raise $115,000 to meet the $25,000 offered by the General Education Board for a new Science Building and other purposes.

Tillotson, of Austin, Texas, has ambitious plans for development as a teachers' college with a corresponding need of increased funds.

Brick School, of North Carolina, must immediately be made a junior college if we accede to the request of Dr. Newbold, head of the Educational Department of that state. But here again much additional expense is involved: a decent, up-to-date barn to match the 1,100-acre farm and the fine herd; additional dormitories for both boys and girls; increased salaries and new equipment.

Music in the Mountains

Not jazz, but real music—Beethoven, Chopin, Bach, Tschaikowsky, Liszt, Strauss, MacDowell, and Wagner—is listened to eagerly, often and by full audiences composed of students, faculty and neighbors at Pleasant Hill. Every week there is a grand "Community Sing." Every Sunday afternoon choice records are heard from Professor Pryor's fine phonograph. In the course of the Commencement period, in addition to the incidental music of the Baccalaureate service and Commencement Day, no less than three evenings were given to pupil recitals and one to a glee club concert, all under the inspiring leadership of Miss Esther A. Von Bockern, head of the music department.

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A Better Use for Her Life

"I am not willing to spend my time in giving art lessons to the children of the rich." The speaker was a recent graduate of Vassar. She came from a home of culture in one of New York's most attractive suburbs. Besides being a girl of much personal charm she was a trained and accomplished artist. The A. M. A. has given her the chance she wanted; for the past ten months she has been opening the eyes of eager boys and girls to the beauty of the earth and the splendor of the sky. She has made them skillful in drawing, in wood carving, in basketry, in fine weaving and embroidery. She has instructed them in the arts of vocal and dramatic expression and she has unconsciously refined them by the influence of her charming personality. She declares that this has been the most delightful year of her life. No wonder!

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By-Products

The products which we directly aim to secure in our schools are of a spiritual nature: a reverent knowledge, an intelligent faith, integrity, self-control, industry, a sense of responsibility for the public welfare; but these are the very qualities which, in the long run, make men prosperous.

It is pleasing to observe the material prosperity that has come to the communities where our institutions are located. Take, for example, the city of Savannah, with its Beach Institute. About twenty years ago one of our people started a bank with a capital of $102. Today it is one of the strongest financial institutions in the South with an average deposit of $1,250,000. In the savings department alone there are 35,000 accounts.

Another has founded an excellent newspaper, "The Savannah Tribune," which has a circulation of 9,000. Still another, who has a large produce business, built for himself several years ago an attractive house in the midst of the poorest, most degraded and most vicious Negro section of Savannah. He and his wife did this with the deliberate purpose of helping that community. They bought another house next door to their own and there, with the help of the A. M. A. and other willing workers, they started a mission with an elementary school, a Sunday School, etc. These continue to this day, with the result that, through the influence of that Christian home and mission, the entire community has been "cleaned up," made honest, peaceful and respectable.

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What Negro Prosperity Means to the A. M. A.

That our students are able and willing to bear an increased proportion of the cost of their education. Already the colored schools are fifty percent self-supporting, several of them do much better, besides which donations amounting to thousands of dollars come to our treasury through the A. M. A. League. That the colored churches led the whole country last year, both in the increased proportion of the whole number that made the Every-Member Canvass and in the increased proportionate amount they contributed. Plymouth Church of Washington, for instance, with but three hundred and fifty-seven resident members, gave one thousand dollars for missions last year.

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Ten Days at King's Mountain

The King's Mountain Summer School marked a new day for the church work in the South. The coming of ministers, laymen, women and young people to a place of such wonderful beauty as is found at Lincoln Academy is in itself an inspiration. The well-balanced program from the setting-up exercises at 6:30 A.M. to the last picture thrown on the screen at night, was entered into with enthusiasm. Classes began at eight o'clock and continued until eleven-thirty, followed by chapel, when special addresses were given. The schedule included Bible Study, "The Life of Christ," by Secretary Brownlee; Church History, Dean Hyslop of Talladega; Religious Education, Dr. Fiske of Cleveland, Ohio; Rev. O. Faduma, lecturing on Africa, where he served as missionary; and a class on Women's Methods with Mrs. F. W. Wilcox, Secretary of the Bureau of Women's Work. Faithful work in classes made teaching a pleasure, and gave rise to discussions which must bear much fruit in every department of church work in the year to come.

The daily sunset service held under the trees with the singing of beautiful Spirituals and earnest talk by Dr. D. J. Flynn on Christian Living, made this hour the climax of the day. The spirit engendered in work and play was most happy; the getting together, knowing each other better and discussions of problems common to all, was not the least important part of the program.

The remarkable success of the school this year makes it probable that next summer's session, already decided on, will be much more largely attended.

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An Indian Girl Takes First Honors

Nettie Goings, Indian student at Rapid City High School, South Dakota, won first place at the original oration contest held there, the title of her oration being "An Indian's Plea for Equal Rights." She reviewed the history of the Indians, pleading for the same kind of justice embodied in the constitution carried on by Washington and Lincoln in the nation's relations with her people and pointed out where they had been judged unjustly.

The Colored Race in America

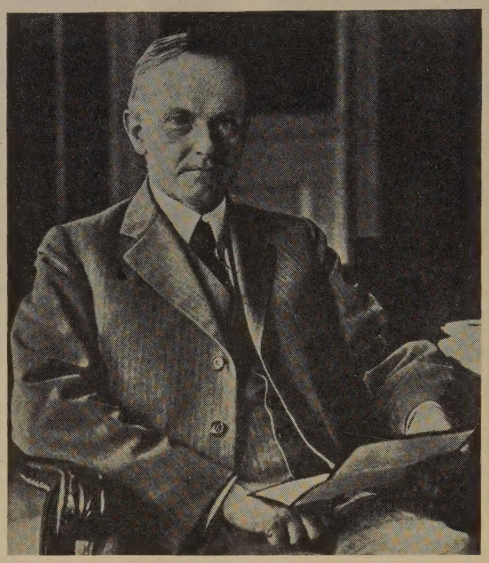
By PRESIDENT CALVIN COOLIDGE

An Address delivered before the Graduates and Alumni of Howard University, June 6, 1924, as reported in The New York Times.

IT has come to be legend, and I believe with more foundation of fact than most legends, that Howard University was the outgrowth of the inspiration of a prayer meeting.

I hope it is true and I shall choose to believe it, for it makes of this scene and this occasion a new testimony that prayers are answered.

Here has been established a great university, a sort of educational laboratory for the production of intellectual and spiritual leadership among a people whose history, if you will examine it as it deserves, is one of the striking evidences of the soundness of our civilization.



PRESIDENT CALVIN COOLIDGE

Gives Credit to Christianity

The accomplishments of the colored people in the United States in the brief historic period since they were brought here from the restrictions of their native continent cannot but make us realize that there is something essential in our civilization which gives it a special power.

I think we shall be able to agree that that particular element is the Christian religion, whose influence has always and everywhere been a force for the illumination and advancement of the peoples who have come under its sway.

The progress of the colored people of this continent is one of the marvels of modern history. We are perhaps even yet too near to this phenomenon to be able fully to appreciate its significance. That can be impressed on us only as we study and contrast the rapid advancement of the colored people in America with the slow and painful upward movement of humanity as a whole throughout the long human story.

An occasion such as this which has brought us here cannot but direct our consideration to these things. It has been a painful and difficult experience, this by which another race has been recruited to the standard of civilization and enlightenment.

For that is really what has been going on; and the episodes of Negro slavery in America, of civil war and emancipation and following that, the rapid advancement of the American colored people both materially and spiritually, must be recognized as part of a long evolution by which all mankind is gradually being led to higher levels, expanding its understanding of its mission here, approaching nearer and nearer to the realization of its full and perfected destiny.

In such a view of the history of the Negro race in America we may find the evidences that the black man's probation on this continent was a necessary part in a great plan by which the race was to be saved to the world for service which we are now able to vision and, even if yet somewhat dimly, to appreciate.

Says Blacks Suffered for a Purpose

The destiny of the great African continent, to be added at length—and in a future not now far beyond us—to the realms of the highest civilization, has become apparent within a very few decades.

But for the strange and long inscrutable purpose, which in the ordering of human affairs subjected a part of the black race to the ordeal of slavery, that race might have been assigned to the tragic fate which has befallen many aboriginal peoples when brought into conflict with more advanced communities. Instead we are able now to be confident that this race is to be preserved for a great and useful work.

If some of its members have suffered, if some have been denied, if some have been sacrificed, we are able at last to realize that their sacrifices were borne in a great cause. They gave vicariously that a vastly greater number might be preserved and benefited through them. The salvation of a race, the destiny of a continent, were bought at the price of these sacrifices.

Looking back only a few years, we appreciate how rapid has been the progress of the colored people on this continent. Emancipation brought them the opportunity of which they have availed themselves.

It has been calculated that in the first year following the acceptance of their status as a free people there were approximately 4,000,000 members of the race in this country, and that among these only 12,000 were the owners of their own homes; only 20,000 among them conducted their own farms; and the total wealth of these 4,000,000 people hardly exceeded $20,000,000.

Growth of Negro Prosperity

In a little over a half century since, the number of business enterprises operated by colored people had grown to near 50,000, while the wealth of the Negro community has grown to more than $1,100,000,000. And these figures convey a most inadequate suggestion of the material progress. The 2,000 business enterprises, which were in the hands of colored people immediately following emancipation, were almost without exception small and rudimentary.

More than eighty per cent of all American Negroes are now able to read and write; when they achieved their freedom not ten per cent were literate. There

are nearly 2,000,000 Negro pupils in the public schools; well-nigh 40,000 Negro teachers are listed, more than 3,000 following their profession in normal schools and colleges.

The list of educational institutions devoting themselves to the race includes fifty colleges, thirteen colleges for women, twenty-six theological schools, a standard school of law and two high grade institutions of medicine.

300,000 Served in the War

The records of the selective draft show that somewhat more than 2,250,000 colored men were registered. The records prove that, far from seeking to avoid participation in the national defense, they showed that they wished to enlist before the Selective Service Act was put into operation, and they did not attempt to evade that act afterward.

The propaganda of prejudice and hatred which sought to keep the colored men from supporting the national cause completely failed. The black man showed himself the same kind of a citizen, moved by the same kind of patriotism as the white man.

They were tempted but not one betrayed his country. Among well-nigh 300,000 colored men who were taken into the military service, about one-half had overseas experiences. They came home with many decorations, and their conduct repeatedly won high commendation from both American and European commanders.

We cannot go out from this place and occasion without refreshment of faith and renewal of confidence that in every exigency our Negro fellow-citizens will render the best and fullest measure of service whereof they are capable.

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As Others See Us

By REV. HENRY S. LEIPER

Mr. Leiper was a member of the deputation which, under the guidance of Secretary Cady, has recently visited a number of our representative schools. At Dr. Cady's request, he has written the following "Impressions" of what he and the others saw in the course of their pilgrimage. Mr. Leiper's Southern blood and ancestry and his early residence in the South, together with his later experience on the foreign mission field, make him a valuable witness. He is a trained observer, knows how to see things and how to tell of what he has seen.—EDITOR.

Our Contribution to the South

THE first outstanding impression made upon me by what I saw was of the very wide scope and exceptionally high quality of the service rendered to the South and to America as a whole by the A. M. A. work. Without some actual touch with the work itself, as well as the public school systems of the states in which work is carried on, it has been impossible for me to form an accurate estimate of the value of what is being accomplished. I had heard it said that the A. M. A. schools were providing teachers for the public school systems of the South, but the facts came home to my mind with very great emphasis when I saw and talked with such men as Mr. Newbold and with the members of the Interracial Committee in Atlanta, as well as Superintendent Jones in Memphis. From these and similar sources, *i. e.*, men connected with the state and national educational problems as found in the major areas of the South, I received a vivid sense of the kind of splendid cooperation maintained between the A. M. A. and the public school authorities, which is making possible an efficiency and effectiveness otherwise unattainable.

THE DEPUTATION

My experience while living in the South, in Tennessee and North Carolina nearly twenty years ago, gave me some background for comparisons. I was utterly unprepared for what I found—so much progress has been made in Negro education, particularly in North Carolina and Tennessee. The testimony of those who met our committee was convincing with regard to the part which the A. M. A. educational program has played in facilitating this advance, and the testimony of the Interracial Committee as to the groundwork upon which they have built convinced me that without such a band of men and women among the colored people as is represented by the graduates of our institutions, the present encouraging cooperation between the races in the eight hundred counties of the South where interracial committees are at work would be practically impossible. The measure in which our cooperation manifests itself speaks eloquently for the effectiveness of what has been done in the past, and augurs well for the future. One does not feel that there is any danger of our doing something that is superfluous or encouraging the South to shirk its own educational responsibilities.

Nothing that I heard on the trip from disinterested witnesses impressed me more than what was told us by Mr. Newbold, Superintendent of Colored Education in North Carolina, and Superintendent Jones of Negro Education in Memphis, Tenn. The testimony of the latter that LeMoyne Institute in Memphis had shown proofs "sufficient to justify all the hopes of the founders" was noteworthy, as was also the testimony received in various places that no single graduate of all the thousands who have come out of our schools has ever, so far as is known, been convicted of any crime.

The Thirst for Knowledge

Along with these impressions, I should set down my sense of the significant interest in education shown by the colored people themselves. They seem impelled by an unquenchable thirst for knowledge and by a very laudable ambition to share in the political and social life of their country. It reminded me of what I have seen in Oriental lands among those for whom education represented "the great adventure" and an almost unattainable prize. The spirit shown by fathers and mothers of students in our schools into whose homes we went was something beautiful and touching; and the thought that these fathers and mothers had actually been slaves, in many instances, only a few short years ago adds vividness to the impression.

Again, I was impressed by the fact that such a large proportion of the graduates of our schools are going into what are commonly called "the higher professions" and making good as doctors, engineers, teachers and lawyers. Right here I may say that I was surprised and disappointed to learn, as we did at Howard University in Washington on the occasion of the launching of a $500,000 campaign for the Theological Department of the University, that so very few of the more highly educated young men of the Negro race are fitting themselves for the Christian ministry. I regard this as in line with a rather widespread tendency throughout the world, but I had thought that the intense religious convictions of the colored race would express themselves in the education of youth to the great work of the Christian ministry. I presume that the explanation of it is not far to seek, for, just as in the churches in China and Japan, the ministry in colored churches in America the past generation has been, of necessity, filled with untutored and uncouth men—sincere, but inclined to fanaticism and woefully limited by their meagre training. This has had its part in discrediting the ministry as an honorable and useful profession in the eyes of the rising generation of educated young people. The young people have stayed away from it, attracted by the same glittering goals that are so effective in winning men of other races away from the service of the church. It seemed to me, in this connection, that we would be more than justified in putting a greater emphasis upon modern Bible teaching and the ministry, in increasing the number and quality of our theological schools, and in using all legitimate means to bring before the colored students the claims, the opportunities and the challenge of the highest of all callings.

The Ministry of Music

One cannot speak of things having to do with the religious life of the colored race without thinking at once of the marvelous ministry of music among that people. As I sat in school after school and listened to their vague, haunting melodies sung as I never heard any other group songs sung, my mind and imagination were powerfully gripped. "We are Climbing Jacob's Ladder, Every Round Goes Higher, Higher;" "I Ain't Got Long to Stay Here;" "Swing Low, Sweet Chariot;" "Steal Away." One after another these matchless characteristic melodies of that peculiarly attractive people as they come singing back into my memory, packed with the pathos and tragedy, the aspiration and the infinite patience of the race, have witnessed to a religious power which has done much in the past to uplift a people cruelly wronged, and which may be looked to in the future for yet greater service. For this people is one whose heart goes out in natural reverence and simple faith.

THE KINDERGARTEN, BRICK SCHOOL

It was hardly a surprise to hear these wonderful Negro melodies sung by the students in our schools all the way from the tiny tots in the primary department to the senior classes in college, but it was a surprise to hear at the concerts planned for us in several of the schools musical programs including Bach, Beethoven, Liszt, MacDowell, Tschaikowsky, Strauss and Wagner, rendered with rare ability and true artistic genius. In my memory I still harbor the picture of that great chapel at Tougaloo amid the splendid trees garlanded with Spanish moss; the room filled with a quiet, cultured and well-groomed body of students listening to some of the greatest music in the world as rendered for them by members of their own classes. No wonder the Negro singer, Burleigh, has won an admiring and grateful recognition by the ministry of music as carried on for thirty years in New York.

Our Part Is Not to Be Served but to Serve

Yet another vivid impression remains to be mentioned. It has to do with the characteristic unselfishness of Congregational missionary enterprise. There were elements of humor on the surface when, at one of our schools, Dr. Potter made a masterly address on "What We Congregationalists Think and Do," only to find out, at the close of his address, that there were scarcely a half-dozen Congregationalists among all the hundreds of students in the institution, which included Methodists, Baptists, Episcopalians, Roman Catholics, and some who made no claim of church affiliation. One might have supposed that, with the former moderator of the Congregational National Council and the present moderator on the platform, there would have been some statement made in which at least a trace of regret might have appeared that in these great schools, carried on at so much expense by the Congregationalists of America, there should be so very few Congregational students; but not the slightest trace of this feeling was expressed. The feeling was rather that Congregationalists are interested primarily in helping people to be Christians within whatever fellowship they may have been born. Members of the visiting committee made it very plain in their addresses that

his was the object which the Congregational fellowhip has in mind as it carries on this great work. The ne thing we do not want to have misunderstood is the enuine religious character of our purpose, but along vith this religious emphasis there goes a strong disnclination to stress anything that can be called secarian.

The students and faculty in these A. M. A. schools ive evidence of their appreciation of this motive. There were evidences brought to us in many ways of he fact that the churches of other denominations to vhich our students go have felt the strength and vigor f their Christian convictions and their charitable and rotherly spirit inculcated by years of contact with eople who are Christians first and members of a deomination afterwards.

Negro Leadership

Such a record of impressions as I am seeking to make vould be incomplete without reference to the convicion born of personal contact with a number of our Negro principals and faculty members, an impression vhich is difficult to characterize but which produces rofound faith in the mental, moral and spiritual qualies of leadership latent in the colored race and being rought to the light by the kind of educational work which the A. M. A. is engaged.

Such a man as Principal Inborden, at Enfield, N. C., evealed himself to us in our brief visit as a man of mazing resources, unfailing energy, transparent honsty and a degree of unselfishness rarely met with anywhere. The impress of his personality upon the comunity was everywhere manifest. His energy and kill in managing a large enterprise were evidenced by he discipline, neatness and efficiency to be seen on the ampus. The outreach of his life, as invested in that chool, was manifest when we visited the homes of eople who had come, through contact with him, to ppreciate the value of education for their children, nd whose children, after training under Principal nborden, had gone out to make a success of their lives n broad fields of human service. Principal Inborden s an outstanding example of the kind of leadership or which one who has had the privilege of knowing ooker T. Washington, Dr. Moton, Dr. Proctor, Dr. arner and Dr. Lawless would expect to find increasingly among the colored people.

The Mingling of Blood

While reluctant to speak of the next impression for ear of misunderstanding, I could not faithfully reord my deepest thoughts on this trip without referring o the amazement with which I viewed the evidences verywhere throughout the Southland of the mingling f white and Negro heredity. I had seen Government tatistics showing that one-fourth of the Negroes in merica today have some white blood in their veins, ut it never came home to me with any force until in chool after school I sat and counted in a roomful f 150 to 200 students a minority who could by any retch of the imagination be considered pure Negro. nowing what I do of the history of race relations in he South, I am filled with a deeper sense than ever f the moral obligations of our white race toward this egro race which has not the slightest responsibility for being present in our land and which is presumably ninety-five per cent free from any responsibility for the mingling of the white and black strains. I have never listened with any degree of patience to talk on the part of white people as regarding the low moral standards of the colored race. This has been due to my own observations, first, that the morals of the colored race are not notably lower than those of the white race, and, second, that the white race has set the colored race an unspeakably bad example in many instances. There could be no more terrible or more irrefutable witness to the moral responsibilities of the white race than this great army of two and a half millions of sons and daughters or grandchildren of black mothers and white fathers who are today present in our land.

A Glance at Church Activity

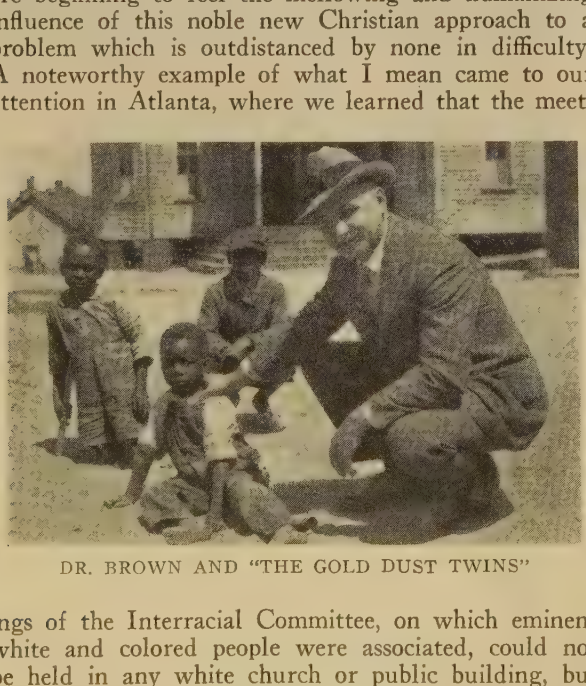
While the visit which we made to these schools did not afford time or opportunity for much contact with the colored churches of the South, such contact as we did have was of the kind not easily forgotten. To take a single and notable example, I would refer to the meeting of the Second Congregational Church in Memphis, Tennessee. From this church, which is in every real sense a child of the LeMoyne Institute, there have gone out two assistant moderators of the National Council, and there are at present seventy school teachers on the membership roll. The culture, mental acumen, educational ideals, sacrificial spirit and Christian enthusiasm of this church, as manifested by what we saw of its membership and organization, is something that is an inspiring witness to the tremendously worth-while contribution which Negro education is making to the welfare of the Southland. This impression is not heightened, but it certainly is sustained, by the testimony of the white Superintendent of Schools and well-known financier, Bowden Smith, Esq., who said with reference to the project for raising additional funds toward the needed equipment at LeMoyne: "I will be glad, in any way I can, to help raise money in Memphis. This institution made possible an educational progress in Memphis which serves as an exhibition of what educated colored men and women can do. Doubting Thomases have been won all along the line."

GRADUATING CLASS AT BRICK SCHOOL

Social Ostracism

If there is any one thing which remains vividly in my consciousness as a result of this trip, it is a sense of boiling indignation and almost unutterable disgust that the charming Christian men and women who are serving so nobly in the faculties of these A. M. A. schools and colleges have to face a complete social ostracism on the part of the white people of the towns and cities to which they go—even among church members. I am the grandson of a Mississippi planter and slave owner. I have Southern connections sufficient to enable me to speak in some measure from a Southerner's viewpoint. I can think of few greater disgraces to the Christian name of our Southland than the fact to which I have just referred. Such an attitude cries to heaven. What I am here wishing to emphasize, however, is the heroism and the self-sacrifice and the devotion of those who are carrying on the work. As one who has served in the missionary circles overseas, I can say that this type of persecution and social ostracism is something largely unknown in Asia. In this respect, as possibly in some others, I think that the home missionaries under the A. M. A. are entitled to a higher honor than those who are commonly regarded as the most self-denying of Christian workers; but to their credit and to their honor let it be said that no hint of complaint or bitterness appeared in the conversations of the A. M. A. workers whom we met in large numbers. This social ostracism would never have been known to us if we received our information solely from the A. M. A. workers themselves.

On the other hand it is reassuring to find that the new interracial committees are receiving an increasing degree of support from Christian men and women of prominence in all parts of the South, and many traditions which had their rise under the régime of slavery are beginning to feel the mellowing and humanizing influence of this noble new Christian approach to a problem which is outdistanced by none in difficulty. A noteworthy example of what I mean came to our attention in Atlanta, where we learned that the meet-



DR. BROWN AND "THE GOLD DUST TWINS"

ings of the Interracial Committee, on which eminent white and colored people were associated, could not be held in any white church or public building, but were invited to the Palm Room of the exclusive Atlanta Woman's Club when prominent members of that organization learned of the character of the work being undertaken by the Committee.

A Striking Personality

I have paid what seems to me a richly deserved compliment to the character and efficient service of the colored leaders in this A. M. A. work. I have spoken of the impression made upon me by the sacrificial devotion of our white teachers, but a few words more are necessary in amplification of this. I have never seen in any mission field at home or abroad—and it has been my rare good fortune to visit a good many, both within and without our own fellowship—any more striking example of the power of consecrated Christian personality than that evidenced in Lincoln Normal, at Marion, Alabama, where Mrs. Thompson has invested her life. To see the original buildings of the school as they were when she first went there and then to visit the immaculate, well-planned and well-equipped buildings of the present time is to come into some appreciation of what she has accomplished!

A further evidence of the outreach of her character and the impress of her spirit is manifest in the fact that the Alumni League of this school has raised $500 to help the A. M. A., and the students have sent gifts to schools in China, Africa and Japan; have endowed three beds in the Shansi American Board Hospital in Fen Chow; bought five hundred acres of land and presented it to one of the American Board Missions in Angola, Africa; and manifested their loyalty by making a few dollars go a very long way in the building of new equipment at the school. An example of this is the boys' dormitory, which was erected at a cost of $2,000 by the boys without any white overseer.

The human sympathy and sweet reasonableness of Mrs. Thompson is strikingly manifested in the rule of the school established by her, that any children who walk more than five miles to school pay no tuition, that the children of big families have a reduction given to them, and that no boy or girl who comes to the school with the right spirit is denied the opportunity to gain an education in an atmosphere that is radiant with Christian sympathy and affection.

The reference just made to the gifts from Lincoln Normal to the American Board reminds me of the pleasure with which I met at Talledega an African trained in our schools in his native country. He is one of a little group from Africa now in the colored colleges of the South. They are planning to go back and serve their people in Africa, as others before them have done in praiseworthy manner. May their tribe increase! The happy cooperation of our two great organizations working for the black race is a reminder of the ultimate unity of all that we undertake in the enterprise of the kingdom of God.

Buildings and Equipment

In a closing word I want to refer to just two more things. One might appear to be, in a sense, superficial. I have in mind the impression which I bring back of the beauty of much of the physical equipment which has been placed at the disposal of these schools through the years. Many of the buildings are meagre, much of the equipment is limited; a few buildings here and there are in need of repair, and not many of them would take prizes at an architectural exhibit, but

throughout the schools as a whole, the equipment speaks eloquently of the spirit which made it possible; the spirit which radiates from the classrooms, the chapels, the hospitals and the dormitories of students and teachers alike. Scrupulous cleanliness, a love of

THE MANSION, TOUGALOO COLLEGE

order and willingness to do hard work are manifested on every hand as one inspects the buildings and the grounds. In some places the old Southern mansions amid smiling fields and rolling hills are peculiarly beautiful, as they may well be since they provide the physical environment for so beautiful a work. From their rooms go out those influences which, in the name of Jesus, the Jew, lift us across the barriers of race to heal the wounds caused by human avarice and selfishness and crime.

The Need Continues

The last thing to which I would refer is my impression of the continued call for this type of work for some years to come. I think that before visiting the schools I might have been inclined to listen to those who argue that the time has come to close our mission schools for the colored people of the South. I should take very vigorous exception to that view now; in the first place, because I am aware that almost a quarter of the colored people in the United States are still illiterate; in the second place, because I have seen with my own eyes the indisputable evidence of the neglect of Negro education in many parts of the South. I have heard from citizens of some of these states the frank admission that from four to seven times as much money per pupil is spent on white education as on colored from the public funds collected through taxation of both peoples. In the third place, because even where the public school education has been developed very creditably, there has as yet been little, if anything, done toward the provision of normal and collegiate institutions where teachers can be adequately fitted for manning the public schools themselves; in the fourth place, because the economic handicaps which the South has suffered, through causes none too well known or sympathetically regarded in the North, have crippled and will still cripple the South for some years to come. This is peculiarly true in the field of education. Carrying on this great work, which, in cold figures, costs a ridiculously small amount of money, is a brotherly kindness which will bear rich fruit in the future even as it is bearing rich fruit today. Nothing at the present time can be expected to take its place if it is withdrawn. Fifth, because there is a tremendous need for the development of religious leadership among the colored people and no state institutions can be expected to fill this need. The colored churches in America, with a membership of about five million, require, at a conservative estimate, about 1,500 new ministers every year. The present supply from all the seminaries of the South is not much more than fifty. In this field alone there is a great need which the A. M. A. institutions are filling to a certain extent, and in which it is to be hoped they may find an increasing field of usefulness. Sixth, because where, as in the case of Brewer, S. C., medical work is being carried on by the A. M. A. (providing one hospital for blacks in an area of over ten thousand square miles where there are six for whites), it is filling a dire need and making possible a kind of cooperation between the public-spirited white and Negro citizens which may be expected, in the course of a few years, to produce a type of medical service that will render the mission medical enterprise superfluous. That day is not yet. And so long as a plain need exists, I trust as a Congregationalist that our Fellowship will continue to support the noble, Christlike, beautiful and eminently successful work of the American Missionary Association.

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Commencement

"HERE they come; a procession of them!" We were standing at the porch of the Joseph K. Brick School when the automobiles began to assemble. "I did not expect to see so many. There must be twenty of them." The principal smiled when I wondered if there might be fifty before the day was over.

It was Commencement Day. It is called Commencement because it is not the beginning but the end. It is the Chinese way of reading backward. Colleges which are chartered and give degrees admit the Freshmen when the Seniors take their degrees. It is, in fact, the commencement for all the classes of the new college year; so now high schools and secondary schools, which do not have this reason, or any reason, call the end of the school year the beginning. Here is an educational paradox. The end is the beginning. Some schools rejoice in a "Baccalaureate" which means the Bachelor's Degree, though they have no bachelors and no degrees. This does not do any particular harm except to the King's English, which it is presumed is able to take care of itself. At all events, it can't be helped. They will do it; it sounds so well; and in a funny world we may expect funny things.

Meanwhile, the automobiles continued their coming. It was more and more still; "Still there's more to follow," as the Moody hymn book says. Students were detailed to direct where they should be parked.

From our wonderment, we went to the chapel where the Commencement address was to be delivered. A

chapel for five hundred people with more than six hundred in it may be said to be filled. This one was filled, plus. The exercises began. First, the music. A pupil presided at the piano and when the student choir sang it was music indeed. The graduating class delivered their final orations. Very proud parents and fond brothers and sisters were there and were justly proud. They had evidence that the years—years upon years—with fidelity on the one hand and loving sacrifice on the other had not been in vain. The exhibition of their powers was not done in an hour, but the Commencement address came in turn. It had to be given; that was what the speaker was there for. He lived through it and so did the patient hearers, and when the benediction was pronounced all were happy for obvious reasons.

The people were there—thousands of them. They were ready for the lunches which they brought with them; so they camped out on the grass upon the beautiful park-like campus grounds, while we counted the automobiles that had brought the owners and their families. We had guessed that there might be as many as fifty when we saw them coming. That fifty could now be multiplied by fourteen and there would still be more. We were amazed when we found that there were *seven hundred and thirty-two*. We recalled the former days and we reflected while we remembered.

Thirty years before we had a part in planting that school. It was upon a plantation of twelve hundred acres, three miles from the nearest village. There was nothing to suggest a school. There was the "big house," in which a former owner had lived, and there were the scattered cabins in which were housed the former slaves. A smaller house occupied by the overseer, with a dilapidated barn, made up the ensemble. Twenty years had passed since this people were emancipated. There had been no education. They had gained nothing in any way with their freedom. Perhaps they had deteriorated. The proposed school was to begin at zero. At the first Commencement, a few years later, the people of the region came with their mule teams and in all sorts of conveyances with all the marks of their rural life. Now, after thirty years, the children of these neglected people had come

THE CAMPUS, BRICK SCHOOL

to Commencement. Many were graduates who showed the mettle of their pasture in their former school years, and these did not come from cabins.

The writer who witnessed this evidence of transformation could not say what this array of seven hundred and thirty-two automobiles meant in the way of material prosperity and advancement. It certainly was significant, but whatever it signified it was less than the evidence of intellectual growth and of the manifest development of character. That was in evidence in the chapel at the Commencement exercises. Here is where the money expended and the faithful work done year by year had been transmuted into the knowledge and character of men and women which was even more striking than the demonstration of the automobiles. Faith and patience had inherited the promise.

Yes, we remembered and reflected. It is not necessary to repeat these reflections here. Make them for yourselves, gentle readers.—A. F. B.

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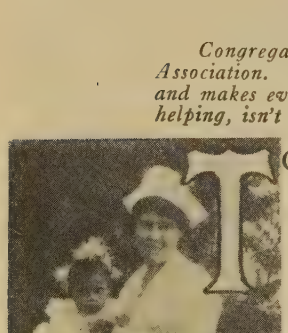
The Ryder Memorial Hospital—Why?

By MISS BERTHA BAILEY, *Head Nurse*

Congregational young folks are taking an active interest in the Medical Missions of the Association. This letter from one of their own missionaries is full of interesting information and makes evident the need of Ryder Memorial Hospital at Humacao, Porto Rico. Worth while helping, isn't it?—EDITOR.



MISS BAILEY

TO the eye of the average tourist Porto Rico is an ideal spot, for within the little box-shaped island nature displays wondrous mountain and valley scenery, thick purple and open rolling plantation lands, primitive village life and busy city activities. And over all she has cast the dazzling light of the tropical sun and set it as a gem in the brilliant blue water of a summer sea.

But all who go to Porto Rico are not tourists and while all may see and enjoy its beauty, many in their work are made to see its other side. It is of this other side that I want to give you a faint glimpse, not in order to detract from the brighter, gayer view, but that you may better see and by so seeing know that your endeavors to brighten the darker side are not in vain and that by these same endeavors all sides may hold some brightness. To do this I shall not discuss Porto Rico as a whole, but confine myself to Humacao, a characteristic little Spanish town, and its surrounding mountains and villages. And why Humacao? Because it is here we find Ryder Memorial Hospital, and it is in this hospital that I am interested and wish to interest you.

In the District of Humacao the roads that are passable in an automobile follow the valleys and do not penetrate the mountains, so that, to get into the coffee

rowing districts of the mountains, it is necessary to ide for hours over muddy clay trails, along slippery illsides, across roaring streams, all at the risk of life nd limb. These coffee-growing districts are densely opulated by very ignorant people called Jibaros He-bá-roz). They live in a most primitive fashion n small huts made by binding palm bark and sedge to frame work of four posts joined together by poles nd tied withes. Such a house is cool and dry and does ot lack for ventilation when doors are left open, but t night everything is closed up tighter than a vault. There is usually only one room, a father and mother vith numerous offspring will shelter themselves therein vith much crowding. The floor is usually built up igh enough from the ground to give a space to be tilized as a cow shed, horse stable, pig pen and chicken oop. I will leave the sanitary conditions without and vithin to your own imagination!

The food and cooking are also most primitive. The norning meal consists of strong coffee, almost black, nd a "hunk" of half-baked bread. The midday meal, ice, boiled codfish, bananas and sweet potatoes, all wimming in lard or oil—and more coffee. At eve- ng, rice and beans—and more coffee! Cooking is one in earthen pots set on three stones, the fuel being ry brush picked up by the women and children. With ch conditions the mortality rate is very high. The lnesses most frequently found among these people are arasitic anemia, tuberculosis, malaria, and catarrhal iseases. When one is taken seriously ill, one of the lations saddles the little raw-boned pony—if they ave one; otherwise they walk to the nearest town and fter much delay secure an interview with the munici- al physician with whom some such colloquy as the llowing generally ensues:

"What do you desire?"

"Senor Doctor, I come to you to secure a receipt r my brother who has a great pain."

"Ah, ha, a great pain, eh! Where is the pain?"

Follows a shrug of the shoulders by the Jibaro. "He id not tell me, but he was screaming terribly and re- ises to eat his food."

"Has he fever?" Another shrug, and the doctor nds along something that, at least, won't hurt the ck man. In a few days if nature does not get in r work and cure the man, or rebel and kill him, the mily and neighbors call a council and, after much lking, get together a crowd of men who trim a pole, ing a hammock thereon and, after the patient is laced therein, start off on a dog trot for town, reliev- g each other at intervals. A sheet encloses the pa- ent as though in a tight tent and keeps off the—to nem—deadly outer air and sun. To more fully protect e sufferer one friend trots along beside the moving nt and carries an umbrella. Processions of this sort om the outlying districts are one of the commonest sights along the road and in the streets of Humacao.

These people expect one visit to the doctor to suf- fice, regardless of the disease or its seriousness. Again, people who are sick and able to walk will leave their huts at two o'clock in the morning and will be all day reaching a doctor and getting back home. I recall one instance of a little boy who walked into one of our clinics. He was very ill with pneumonia and when told he must stay in the hospital said he had twenty-five cents to pay for everything! We put him to bed and about three weeks later he left us, delighted with his stay at the Ryder Memorial. The Porto Rican children are most attractive and bright. One little girl cried when she left us because she could not take her "camita" (crib) home with her!

It is among these hill people that the Ryder Memo- rial Hospital can fill a crying need. The best type of the native doctors are taking more interest in their work and bringing their patients to the hospital. We have forty beds with excellent equipment to take care

MISS BAILEY AND MISS MOELMAN WITH STUDENT NURSES

of all who come for treatment. The physician in charge is a first-class surgeon and there are two Ameri- can graduate nurses with ten native student nurses. We have the splendid cooperation of the American doc- tor and two native doctors in Humacao who send their patients and come up and assist whenever asked.

Ryder Memorial is doing a valuable service as a training school for native nurses. It is also needed to care for the sick in the town of Humacao and in other nearby towns. But if it does nothing more than serve the people of the hills, and by so doing help re- lieve the conditions there and bring a little more bright- ness and happiness into the lives of these people by eliminating some of the dreadful diseases and condi- tions found among them, its endeavors and your en- deavors shall not have been in vain.

* * *

EIGHTY-THREE of the South's leading educators including eight state superintendents of education, twenty-six presidents of state universities and colleges, wenty-five presidents of privately endowed and denomi- tional universities and colleges, and twenty-four college rofessors, have issued to the American people the following peal which should enlist the active interest and support of l good citizens, law makers and executives:

"We the undersigned, engaged in the work of educa- tion, earnestly appeal to all citizens to exert their influ- ence constantly and actively in condemnation of the crime of lynching.

"We furthermore urge upon our State Legislators and Executives to enact, if necessary, and persistently to enforce, such laws as will tend to put a stop to this species of lawlessness."

Mrs. M. E. Schurter

THE many friends of Mrs. M. E. Schurter, of Ryder Memorial Hospital, will be grieved to learn of her sudden death in June. Dr. and Mrs. Schurter, her mother, Mrs. Dunning, and the five children were en route for Long Beach, California, where Dr. Schurter planned to practice his profession and make a permanent home.

Mrs. Schurter, "The Rainbow Lady," was a veritable pioneer heroine. In 1912, when the medical work was begun in Porto Rico, many perplexities and privations faced the new missionaries. A devoted wife and mother, she gave herself to her loved ones in unstinting measure, and with a simple-hearted devotion to the cause of the Great Physician, thought no sacrifice too great for the helpless folks whose souls as well as bodies needed healing. A faith which refused to be daunted made possible achievements which seemed absolutely impossible with limited means and lack of equipment.

As superintendent, doctor's assistant, beloved friend and comforter to her Porto Rican neighbors and correspondent to the Woman's Home Missionary Unions, she was an indispensable factor in the development of Ryder Memorial. Her sanctified common sense, winsome personality and whole-souled appreciation of the joys of life made her an inspiration and blessing to all with whom she came in contact.

Our heartfelt sympathy is extended to her husband, mother and children. May her life of consecrated service be a challenge to us all!

* * *

The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for June and for the nine months of the fiscal year to June 30:

RECEIPTS FOR JUNE

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923	$10,052.86	$5,096.36	$11,576.04	$26,725.26	$5,346.47	$32,071.73
1924	10,987.41	5,618.19	6,948.63	23,554.23	3,944.23	27,498.46
Increase	$934.55	$521.83	.....	.....	.....	.....
Decrease	.....	.....	$4,627.41	$3,171.03	$1,402.24	$4,573.27

RECEIPTS NINE MONTHS TO JUNE 30

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922-23	$175,584.91	$73,412.91	$9,520.59	$258,518.41	$43,220.23	$301,738.64
1923-24	190,868.86	73,136.09	11,204.20	275,209.15	63,727.84	338,936.99
Increase	$15,283.95	.....	$1,683.61	$16,690.74	$20,507.61	$37,198.35
Decrease	.....	$276.82	.....	.....	.....	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922-23	$4,734.70	$6,529.73	$58,286.17	$69,550.60	.....	$69,550.60
1923-24	3,175.61	3,860.05	55,572.64	62,608.30	.....	62,608.30
Increase	.....	.....	.....	.....	.....	.....
Decrease	$1,559.09	$2,669.68	$2,713.53	$6,942.30	.....	$6,942.30

SUMMARY OF RECEIPTS NINE MONTHS

RECEIPTS	1922-23	1923-24	Increase	Decrease
Available for Regular Appropriations	$301,738.64	$338,936.99	$37,198.35	.....
Designated by Contributors	69,550.60	62,608.30	.....	$6,942.30
TOTAL RECEIPTS	$371,289.24	$401,545.29	$30,256.05	.....

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR JUNE, 1924

Income for June from Investments	$ 8,628.04
Previously acknowledged	54,192.58
	$62,820.62

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift Plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

CONGREGATIONAL HOME MISSIONARY SOCIETY

TOO many churches are looking for bargains in ministers.

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Out of each generation a new constituency must be formed.

❖ ❖ ❖

Every interest of Congregationalism will decline if Congregational home missions decline.

❖ ❖ ❖

If it had not been for mission work, somewhere, some time, long ago, where would you be today?

❖ ❖ ❖

The "uttermost parts of the earth" are not always the places separated from us by the greatest number of miles.

❖ ❖ ❖

People who believe that home mission opportunities are waning should visit some of our great southern and western states.

❖ ❖ ❖

It is easier to make a Christian citizen of the immigrant boy of today, than it will be five years from now.

❖ ❖ ❖

Good words, good wishes and good sentiments will not save the day but with the addition of deeds and gifts they will.

❖ ❖ ❖

The romance of the early days of home missions may be done, but the need, the opportunity and the duty of the present are with us.

❖ ❖ ❖

In spite of three bank failures which nearly wrecked a western church, the people have shown their faith and courage by voting to go forward.

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We should always remember that we belong to the only nation in the world formed in the purpose to make Christ king.

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Suppose we stop talking about hard times and the lack of money and share with others as God has prospered us.

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Money should not be given with the heart only—it should be given with the head as well. Intelligent giving counts for most.

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The National Home Missionary Society is responsible for three-fourths of the territory of the United States and for one-half of the total population.

❖ ❖ ❖

Little difficulty is experienced in keeping capable pastors in the larger churches, but to supply fields paying small salaries with effective men requires eternal vigilance.

❖ ❖ ❖

To a great degree the Home Missionary Society is obliged to depend upon the pastors of the denomination to know the needs and opportunities of the home fields and to present and press them upon their people.

❖ ❖ ❖

The continual movement of pastors in certain parts of the country gives concern. Enduring work cannot be done under such conditions. Over against this vexing problem, however, is the splendid work being done by the larger and more staple churches.

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From the field: "The Ford is, of course, a great help in realizing effectiveness in service. It is preaching the Christ spirit all the time as we make our calls and seek to keep our appointments every day."

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Through Vacation Schools students under the Home Missionary Society are reaching the most isolated communities, sometimes with a schoolhouse overflowing, sometimes in more sparsely populated sections with an enrollment and attendance of one hundred per cent, yet with a total count of less than ten. Shall we regard such work a failure?

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The home missionary must be a man of penetrating sight. Two men in the same county sized up the situation. One wrote the state superintendent that there was nothing to do; the other looked at the same work and appealed for an assistant. On the range a tenderfoot can see no cattle; a real cowpuncher can find them in the draws.

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In one place this year we declined the opportunity to add another church to our roll by organizing a rural community as a part of the church in the town that is the trade center for this people. In this way they belong to the stronger organization, and for the part of the year they can be reached, they have their own ministrations in the way of a Sunday afternoon preaching service.

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It is much easier to reach the railroad towns than it is the open country. Many of these people do not come to the towns for church services and if they are reached it must be by services in the country communities. Several of our pastors of the stronger self-supporting churches are ministering to some of these needy fields within reach by the "Sabbath Day's Journey" by the modern means of conveyance.

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In eight days, in the dead of winter and with no other means of locomotion than a pair of stout legs, a home missionary held eleven services in eleven different communities and addressed four hundred and fifty-five people. He struck out on foot and took advantage of such lifts as came along and never missed an appointment. This is typical of what he does three weeks out of each month. It is not hard work that breaks men down. It is failure; and hard work, well directed, is a wonderful cure for failure.

Church Magic in Wisconsin

By Superintendent THEODORE R. FAVILLE

Elcho

FIVE years ago a little white wooden, one-roomed Methodist church unsuccessfully trying to minister to a lumber town in North Wisconsin woods and lakes; today a splendid stucco building with churchly auditorium and full equipment of rooms from kitchen to pastor's study—a modern community plant, adequately serving its whole constituency; all the Protestants happily united—a Union Congregational Church; and the old church made into a parsonage

UNION CONGREGATIONAL CHURCH, ELCHO, WIS.

next door. The Wisconsin Congregational Conference bought the old building from the Methodists and helped the people finance pastoral service. For a while the enterprise went stumblingly. Then one summer a student come to preach. And he was a preacher! The people said, "There's the man we want." The superintendent concurred. Walton Cole went with his young wife out of the sophomore year of a college course, to Elcho.

Things began to happen. Up in front of the parsonage appeared a pole for radio antennae and a boys' club sprang up around it. Inside the house some shelves became a circulating library.. There was a phonograph with bird songs on it and "Yes, We Have No Bananas," besides an opera or two. Over at the church a picture machine made its appearance. New organizations started and flourished.

The people of this lumber town, all of them families of the mill or of the few stores and the log-cabined pioneer farmers outside, had found a pastor. It was not long before Mr. Cole knew everybody in the neighborhood. And though he was a mere stripling, more and more the people came to have confidence in him, consult him, count upon his pastoral friendliness. He preached a virile, prophetic, thoroughly modern gospel. He kept up reading and study. He maintained independence of utterance and a modern social point of view, yet kept friends not only with workers in the mill but with managers in the office.

The Superintendent visited him one day and went twenty-five miles in the Ford coupé to a Sunday School Conference. On the way they turned in at a new farm and out of a one-room log house came a primary teacher, a girl in her teens, hard worker on that farm, to whom the convention session proved a treat indeed. Before going home Mr. Cole called for a pair of spectacles which at his own expense he had had made for a woman who had "worn out her others looking through them" so that she could no longer see clearly! He had previously taken her down for an eye testing.

Soon after the arrival home there was a pounding on the door and outside two boys with a cart load of stones. "Mr. Cole, rocks for the museum!" It seems the "museum," a collection of field specimens, was being set up by the Boys' Club in the parsonage cellar. Then the telephone rang. There was a boy who had definitely determined to run away from home but he had confided in his friend, the pastor. As a result it was agreed that when the boy decided to go he would come around to the parsonage. This simple understanding had already resulted in a call which had made the boy change his mind for the time being. Now, however, he was sick and wanted the minister to come and see him. The call was made.

A year or two went on. The church was inadequate for service or Sunday School. Then plans were drawn for the present structure. The mill owner gave a liberal share. The office men, the store men, the mill workers did their part. The Church Building Society helped. The church has become self-supporting. This past year the minister wanted to go on studying, but they did not want to lose him. So he arranged to go during the middle of each week to a college one hundred and thirty miles away; the church retains him at two thousand dollars and parsonage.

This is a story of what happens when there is a field, a real man of talent, consecration and enthusiasm and a Home Missionary Society with financial means and secretarial direction to launch and give backing to a pioneer enterprise.

Kempster

Kempster is the story of a woman. There were twenty miles of railroad and several small villages without a church. Traveling missionaries sometimes held schoolhouse services but the people were very poor and no permanent work was done. Then five years ago came Miss Helen M. Jones under the direction of the Congregational State Conference. She organized Sunday Schools and preached in five schoolhouses—Kempster, Summit Lake, Koepenick, Forest and Deerfield. The names indicate the nature of the country.

In 1920 a little church was organized in Kempster at the center of the parish, and members came in from all the surrounding points, some of them ten miles to church. In the winter, when the snow drifts stood three and four feet deep, they came if at all on horseback. The Conference paid the missionary and helped the people buy three lots and a little parsonage. As yet there was no church building.

But before the parsonage was paid for the people decided they must have a church. Miss Jones had become Mrs. Lavis, her husband a farmer among the staunchest of church supporters. So they set to work to build that church. The men excavated. Stone was brought. The foundation was laid. It was a triumph when with a group of visiting ministers and friends

gathered about, the cornerstone was laid. But the money was gone. The potato crop had failed. To the observer there seemed no chance of rising walls.

Not so to the missionary lady, however. Money was found, raised, borrowed, including a generous Building Society loan. Each morning with her Ford, Mrs. Lavis brought workmen from the nearest city twelve miles away and took them home each night. The same car carried lime, bricks, whatever must be had. The walls went up. On June 30, 1923, the countryside assembled once more for a joyous dedication of a beautiful six-thousand-dollar building of tile and stucco, standing on a hill in the center of Kempster village, ministering without competion in all its wide territory.

Mrs. Lavis had planned to retire. She has her home now. Her hair is turning grey. But she knew it would be hard to secure a pastor for the place; the people were protesting; and the church, alas, was still heavily in debt. And this is what that woman did: she said to the State Conference directors, "If you care to have me remain another year, I will do so, and of the twelve hundred dollars which has been the salary, I will this year contribute one thousand dollars to the debt of the church." The directors accepted! On the Sunday Mrs. Lavis announced to the people that she was to stay another year, they broke into hearty applause and one of the men said afterward, "I felt just like asking that we might sing, 'Abide with us!' "

The year is up and another arrangement must be made. A preacher from the city is to supply the pulpit. Mrs. Lavis has consented still to do the pastoral and parish work between Sundays. Her share of the salary will be eight hundred dollars. And what is she going to do with the eight hundred dollars? Oh, the parsonage is so out of repair that no one can live in it, (the Lavises have their own house now), so she will turn all her share into rebuilding the parsonage, to be ready for the man who may some day be the resident pastor of the Kempster Wider Parish. Today Kempster, with its forty-five church members, its one hundred Sunday School scholars, its scores of villagers and farmers for twenty miles around, is, says the District Superintendent, "a light to lighten the Gentiles" and "the glory of my people."

The faith of a Christian people did it—a faith inspired and sustained by the faith of one woman.

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Home Missions and Comity

By FRANK LINCOLN MOORE

MANY years ago a home missionary who had been sent out to explore a great region on the Pacific Slope of the Rocky Mountains met a traveler on horseback in the midst of a stream. Towering walls rose on every side. The wagon road went down the stream for a quarter of a mile from sand bar to sand bar, and these two men met in a channel where the walls came close together and the water ran swiftly over the riffle.

A brief conversation revealed the fact that both men were home missionaries scouting out the country, each representing a different denomination. Neither one knew the other had crossed the mountains into the valley. They rode back, dismounted and tracing maps in the sand, soon came to an understanding as to which territory each should cultivate. Such was the beginning of comity in a great county of northwestern Colorado. The two denominations have never since been competitors in that territory. The one took the valley on the north and the other on the south of the great range of mountains.

Since the organization of the Home Missions Council, Congregationalists have taken foremost place in its deliberations and activities. On the boards in New York as well as in each state or district organization they have given their sympathy and encouragement to the underlying idea. Not always have the Congregationalists occupied official positions, but they have been ready to lend their influence to avoid the evils of overlapping and duplication of work, and in these latter days have been glad to accept assignments that have been made under state surveys. Superintendent Johnson of Montana has a dream of not only an active, working Missions Council, but hopes some day to see realized a state-wide federation of churches that would include many common activities, with the Missions Council as an organic part of the broader and larger organization.

We have taken the territory assigned to us seriously. Budgets have been increased to meet the added burden.

WHERE THE TERRITORY IS ALL OURS

Automobiles have been secured from individuals, churches and Women's Unions to enable the minister to cover his extended field. It has often been said that competition is needed as an incentive to drive home missionaries to the isolated or forbidding task. This assertion is being proven untrue when we look at the great work that is being attempted in Carter County, Montana; in the assigned territory in Idaho and in other places where the responsibility is ours alone. In a large area in Wyoming no less than three automobiles have been placed in the hands of the three men who are now responsible for the territory in eastern-central

Wyoming that was turned over to us by the Missions Council last year. The superintendent and his helpers have dreams now of programs and plans put into execution that will leave not a single isolated family on the

ALL OUR RESPONSIBILITY

remotest ranch in that great district uncared for. The same is the ambition and expectation of our state workers who are looking after such great areas as the Pend Oreille County in eastern Washington, a great territory which by mutual agreement has been turned over to the National Society, and in such a mountain-locked valley as that in Idaho, of which Challis is the county seat.

Another plan heartily entered into by our representatives is that of the community church. Notably in several mining camps which were formerly prosperous and which had several churches running to capacity, there are now empty buildings and dwindled membership, rendering the situation dismal in the extreme. Because of our breadth of position we have become in many such instances the uniting organization, emphasizing community needs rather than denominational standards.

State superintendents have had great success in what are termed in South Dakota "reciprocal exchanges." With the Methodists and to considerable extent with the Presbyterians has this been effective in the state just named. The results are unanimously encouraging and a spirit of goodwill has characterized the negotiations not only on the part of the field representatives but also of the churches concerned.

In short, we believe that a new day is at hand in the matter of our relation to other denominations. It is a universal principle held in all parts of the home missionary field that it is a disgrace for home missionary money to go into a town or community where home missionary money is also being invested by a competing denomination.

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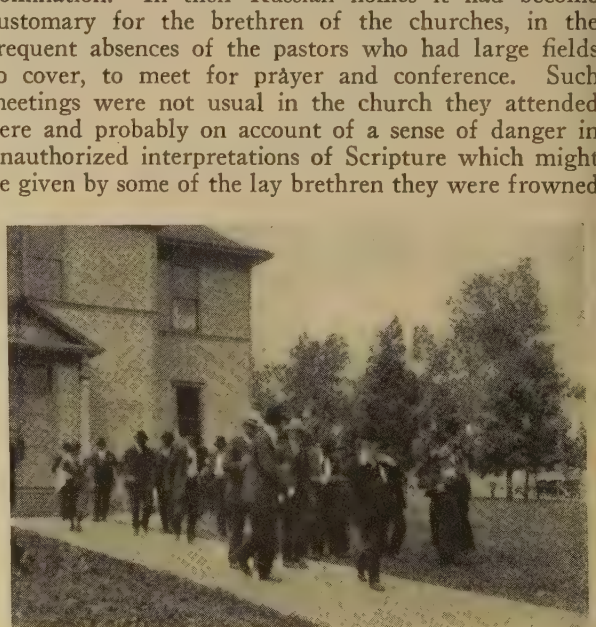
Making the Alien Kin

By REV. HENRY M. BOWDEN, *Director of Foreign-Speaking Work*

THE foreign-speaking work of the Home Missionary Society includes 275 fields and in its prosecution at least nineteen languages other than English are used: Albanian, Armenian, Bulgarian, Czech, Danish, Finn, French, German, Greek, Italian, Norwegian, Polish, Portuguese, Slovak, Spanish, Swedish, Syrian and Turkish. In the Armenian-Greek field at Racine, Wisconsin, English, Armenian, Greek, and Turkish are habitually used. In the French church in Pittsfield, Massachusetts, the pastor speaks French to the audience sitting on his right and Italian to the ones on his left. This keeps his mind active as well as his tongue. It may not be without significance that his name is Gay.

The largest single group of foreign-speaking churches among us is the German Conference, numbering more than two hundred and fifty congregations, many of them self-supporting, with over twenty-two thousand communicants. The membership is almost entirely composed of people from the German colonies in Russia and their children and for the most part the churches are situated between the Mississippi and the Pacific. Composed largely of recent immigrants, more than half of the churches have been organized since January, 1900.. They have been attracted to Congregationalism in this country, our churches being entirely unknown in either Russia or Germany. One colony of these people settled in eastern New York, at Stuyvesant Falls, near Hudson and at first attended an already existing German church of another denomination. In their Russian homes it had become customary for the brethren of the churches, in the frequent absences of the pastors who had large fields to cover, to meet for prayer and conference. Such meetings were not usual in the church they attended here and probably on account of a sense of danger in unauthorized interpretations of Scripture which might be given by some of the lay brethren they were frowned



AT THE GERMAN CONFERENCE, KULM, N. D.

upon; but the Russian-German brethren persisted in them. Finally one of the pastors of the church forbade those taking part in such unauthorized meetings to partake of the communion. He was informed that if they had to take a choice between his services and their prayer meetings they would cut out his services.

After several years' persistence in private meetings they heard of Congregationalism, showed our conference the creed and order of service they had adopted and were admitted to our fellowship without question.

Conscious of their own struggles to gain a footing in a new land, these folk have a strong fellow-feeling for their countrymen who are engaged in the same struggle. They keep up close connection with their own people who have gone into the Canadian Northwest and in connection with the Canadian Congregational Union aid in mission work among them. Within the last few years, with entrance to the United States becoming increasingly difficult, some thousands of Russian-Germans have gone into the Argentine and a school teacher among them has been organizing some of the groups there into Congregational churches. For several years they have been asking our churches to send down a friendly visitor who could aid them in this organization and bring to them some touch of sympathy; and this year they have sent the Rev. John Hoelzer from Denver, who has already aided in the organizing of four churches, probably the first Congregational churches in South America outside of the British colonies.

The last century saw the development in Scandinavia and Finland of a free church movement which has taken various forms and in several ways has shown striking similarity to those movements in England in the sixteenth and seventeenth centuries out of which grew the English free churches. Some of those who have been influenced by these movements have recognized this essential similarity and have come into the Congregational fellowship. Out of the missionary spirit which accompanied the movement both in this country and abroad there developed the Scandinavian Alliance Mission supported generally by the free Scandinavian churches, which now has over a hundred American missionaries and several hundred native helpers on foreign fields. The sense of responsibility for this work rests on these churches, and prevents

AFTER SERVICE, ARMENIAN CHURCH, FOWLER, CALIF.

them from entering as fully into cooperation in our benevolences as they otherwise would do. Their churches here have become in many cases very strong influences for righteousness and religion in their communities east and west. They support several homes for orphans and for aged people.

The Finnish group, though the movement grew out of the same historic influences, is quite distinct from the Scandinavian in language and racial sympathy. These churches are more recent, the oldest being that at Ashtabula Harbor, Ohio, organized in 1891. They are still in the missionary stage, though two have come

ELLIS ISLAND PLAYGROUND

to self support and some of the others are approaching it. There are many independent religious movements among the Finns and also a strong radical socialistic group said to be inclined to irreligion and atheism. Irreligion and atheism, however, are negative and therefore, relative terms and a religion which met social criticism and promised social order would in most cases be welcomed.

The center of the Finnish population is around Lake Superior, half of all Finns in the country living in that general region. There is no organized work of an American character among them except that of a Unitarian mission in Virginia, a city on the Iron Range and that of our missionary, centering in Duluth. Another region which needs organization is in the Pacific Northwest, where we have three men covering widely scattered points and the Methodists have one man. The most efficient Finnish work has been done in Massachusetts under the sympathetic care of Dr. Emrich, which has owed much of its success to the energy of Rev. Karl F. Henrikson, now our general missionary. Mr. Henrikson's report for the three months of April, May and June of this year shows that he has visited seven states and preached in sixteen places. Eighty-four sermons, six missionary addresses, four addresses to young people, and two talks to Sunday Schools, with eighty-two visits in families and to the sick reveal an active program.

Quite a different type of work from the German, the Scandinavian or the Finnish, is that among the Armenians. Excepting only the Welsh, who are native Congregationalists, we have in the Armenians the only foreign language group who know anything about Congregationalism when they come to America. Trained in our mission schools, they are familiar with our names and with some of our history so that they feel more at home with us than elsewhere. The total number in the country is not large nor likely to be; but it is growing and the virility and intelligence of the race makes them important. The Armenian Evangelical Alliance includes with our churches the few Presbyterian and independent churches which have been organized among them, and is raising annually over ten thousand dollars for religious work among Armenian refugees in Greece and Syria. The ma-

jority of the churches in this country are self supporting, but at least fifteen churches and missions are receiving aid from Congregational societies.

The current history of these people has been on the front page for the last ten years and, as all know, they are now men without a country excepting for the semi-independent state of Russian Armenia in the Caucasus mountains, where the Armenian Republic is one of the component states of Soviet Russia. Immigration to this country has filled the quota of recent years, but the present law almost cuts off further arrivals. The groups in the country are small as compared with those of other races and frequently unable to support religious ministrations; the experiences of the people for the last terrible years has tended to destroy faith in either God or the world. The need for religious leadership is great and the leaders are available; there are many men trained in our schools and engaged in our mission work in Armenia before the recent upheavals who are now in various occupations in the United States. But these can be employed here only as the American churches come to the support of the broken and scattered people.

An interesting work with a small group of these people has been carried on in Racine by Rev. Yuvan Savides, a graduate of our American schools, speaking Greek and Armenian as well as Turkish and English and serving people of both races in religious and social ways. No attempt has been made to organize any separate church, but rather to bring the entire colony into cooperation with existing agencies. This work has gained favor and considerable support from the people served, as well as recognition from the public schools and from employers.

DESCENDANTS OF THE CONQUISTADORES

In the highlands of New Mexico, some in villages nestled round Mount Taylor, built near the tumbled ruins of old pueblos, overlooked by cliffs covered with the carvings of aboriginal religions; some in cities the names of which tell the story of the Spanish conquest or which have sprung up in the track of modern development, live a people who were Americans before America, descendants, in part, of the conquistadores, in part of the conquered who even now, south of the border, seem again coming into their own. Through these people we may come into the closest social sympathy with our neighbors on the south and not without the friendly help of such as these are the ethical and religious problems of this region to be worked out.

"What can you raise here among these rocks?" was the question which tradition says Lord Ashburton asked of Daniel Webster when he saw the backbone of New England as it showed itself without apology in the New Hampshire hills. "Sir," replied Webster, "we raise men." One of these men was sent by the providence of God into this southwestern country and it is from the character, the devotion, and the Christian sympathy of Josiah Heald that this work gains a significance out of proportion to its size. It is carried on in connection with the school work of the American Missionary Association on the one hand and has naturally close relation with the missions of the American Board in Old Mexico on the other. The past year has shown growth particularly in El Paso, Gallup and the mountain village of San Mateo. Dr. Heald is now giving his time under the Home Missionary Society to the superintendency and encouragement of our church work among the Mexican people in this general region.

In the discovery that now comes to us that time will fail to tell of all the heroes, we have been anticipated by the author of Hebrews. Yet each learns by his own experience. So we cease the catalogue here, though each phase of the work has its own peculiar interest as each paragraph in Homer's lists of ships had to some Greek city. But there are some matters of general import that should be stated at least.

Comparatively few of these foreign-speaking churches are strong; the Swedish church in New Britain, Connecticut, the Armenian in Fresno, California, the Welsh in Edwardsville, Pennsylvania, the German churches in Lincoln, Nebraska, and others being exceptions. Their interest in our denominational program and in the general life of the Kingdom is not always appreciated at its real value, since the actual conditions are not always understood. Any comparison with the English churches should not be on the basis of our larger and wealthier congregations. When we take the last figures available from one of our state societies doing the largest and most varied work among foreign groups we find that their aided churches in English fields, aggregating 9,077 members, contributed in the year $1,913.05 to home missions, an average of twenty-one cents per member; the foreign aided churches, with 1,527 members, gave to the same cause $653.07, an average of nearly forty-three cents. When it came to aggregate benevolences the English group contributed at the rate of one dollar and sixty-two cents per member, the foreign group at an average of three dollars and fourteen cents per member. Careful study will make it plain that these churches are playing the game quite as well as our English churches of corresponding size and ability. The great end for which the work is undertaken, that of forming a more perfect union and securing the blessings of peace among the various elements of our much mixed and much vexed world, while still far from full accomplishment, goes on to its fulfilment, "rounding onward into light."

Congregationalism and the Northern Negro Situation

By REV. H. M. KINGSLEY, *Director of Negro Work in the North*

THE great denominations are facing an unprecedented situation by reason of eighteen per cent—one million, seven hundred thousand—of the southern-born Negroes in America having transferred their places of residence above Mason and Dixon's line. The immigration law now admits only fifty thousand laborers from abroad in one year, which leaves a shortage of over three hundred thousand, and the only source of supply is in the South. Evidently migration is to be a continued feature in our national life.

The Negroes, largely laborers, bring many problems of travel, distribution, housing, sanitation, employment, thrift and investment, home buying, recreation, overcrowded and under equipped churches, the store front church and irresponsible leadership. In 1922 there were ninety-three store front churches as against sixty-three established churches in Chicago.

Taking the city of Cleveland as an example, only twenty-eight out of one hundred and ten elementary schools were without colored pupils this year. In 1921 there were more than four thousand colored children in the schools situated in what is called the colored belt. In 1923 there were over sixty-two hundred, an increase of forty-nine per cent, certainly a very good showing.

THE TEMPLE BOUGHT BY MT. ZION CHURCH

The following statistics taken from the report of a recent survey instituted by the Federated Churches of Cleveland are of more than passing interest: "In 1921 the total Italian population of Cleveland was the same as the colored. The Juvenile Court reported two hundred and two delinquent boys of Italian parentage and only one hundred and thirty-one colored; thirty-two girls of Italian parentage and sixty-two colored. In 1923 there were reported two hundred and twenty Italian boys and forty-six girls, while there were one hundred and ninety-seven colored boys and one hundred and seventeen girls. It was reported that this large increase was due to certain temporary conditions. The problem of the older colored girls in school is much more difficult than the problem of the boys.

The following recommendations embody the findings of the Federated Churches of Cleveland and is a fair example of what those who have studied the problem would suggest for the improvement of conditions:

That the colored pastors recognized by the denominational organizations in the Federated Churches be given every encouragement and assistance in carrying on their work.

That the churches which desire to become social centers should be encouraged in their efforts to secure adequate building facilities and equipment for this purpose.

That the Council of Religious Education of the Federated Churches be requested to consider the advisability of organizing an institute among the churches in this section of the city to train Sunday School teachers and leaders for young people's activities.

That organizations among the colored people themselves that seek to raise the general moral tone, particularly among the young people, should have the cooperation of the entire constituency of the Federated Churches.

That the attention of the city authorities and Board of Directors of the Chamber of Commerce be called to the inadequate and unsanitary housing conditions of this section of the city where the great majority of colored people live.

That the advisability of organizing an Interracial Commission in Cleveland be given careful consideration by the Comity and Social Betterment Committees.

To this work the Congregational Church brings a most peculiar equipment, consisting of traditional breadth of vision, brotherhood and democracy; the tradition of friendliness to backward races and the championing of the cause of the man farthest down; a most successful tradition of friendliness to the black man as well as most unusual results in the application of Christian evangelism to the Negro race. Our work in the North, existing to some extent for many years before the Civil War, has been expanded to meet this new situation. When the Home Missionary Society established a Department of Negro Work in the North the situation was too large to tackle at every point, so it was decided to concentrate on strategic centers. Detroit, New York City and Cleveland were the places determined upon.

Types of Colored Work

First, let us consider the old established church at New Haven, Connecticut—Dixwell Avenue. It is associated with the rich traditions of Yale University and pastored by Rev. Edward F. Goin. It has maintained a position of progressive leadership from the time it was founded nearly a century ago up to the present. It is doing a community-wide work, with a kindergarten, day nursery, visiting nurses, pure milk station, musical and literary programs and is now erecting with the help of the Community Committee a social service unit valued at seventy-five thousand dollars.

Another example of an old church finding itself is United at Newport, Rhode Island. The pastor is Rev. A. T. Peters, a native of British Guiana and a graduate of Yale. The building has been renovated

and adapted for social service purposes. It has a most vigorous community program and young people's work, has just purchased a parsonage and contemplates the purchase of a social service unit. Its position among the three thousand Negroes of Newport and the whole colored population of Rhode Island is paramount.

St. Mark's, Boston, another of the older churches, after twenty-nine years of uphill struggle in this center of Congregational influence and wealth, has been able to interest the Congregational Club in a movement to raise fifty thousand dollars for a real church building and program that will stand out in the denomination. Rev. C. L. Miller, a graduate of Fisk University and Andover Seminary, is the able leader of this congregation.

One of the strongest community churches in the North is at Corona, Long Island. Five years ago this church was a mission and the pastor, Rev. G. W. Hinton, was giving only part time to the work. He is today a full-time pastor, has purchased a building worth twenty-five thousand dollars, a vacant lot that is used for outdoor parties and events and a community house which is a real business and social center for the colored people of Corona.

In planning new churches the Congregational brethren have exhibited energetic and encouraging efficiency. The most outstanding piece of work done in the last three years has been the establishment of Grace Church in the Harlem district of New York, combining the old Harlem Congregational Church with a new membership under the leadership of the veteran pastor, Rev. A. C. Garner of Washington. Starting with an idea and a handbag three years ago, Dr. Garner now pastors a church commodiously and attractively housed as a result of his unceasing labor and the help of the national and local societies.

Another new church is Plymouth in Detroit, of which Rev. S. L. Laviscount is pastor. The membership in the beginning consisted of a few southern migrants and now after five years points with pride to a community house, a church building and a membership of two hundred.

There should also be mentioned a new church organized within the past four months in the colored belt of Chicago which has a yearly budget of four thousand dollars and is entirely self-supporting. On the South Side of Chicago is Lincoln Church, which has trebled its membership and finances under the Rev. C. W. Burton.

One of the most outstanding Negro churches in the country is St. John's, at Springfield, Massachusetts. The plant is valued at more than two hundred and fifty thousand dollars. It is manned by a staff of ten people and is regarded as one of the most complete examples of community cooperation and social service work to be found anywhere.

In this same class is Nazarene Church, Brooklyn, New York, which five years ago was a small mission. Today it is a full-fledged, self-supporting Congregational church, with one of the biggest programs yet projected.

Mt. Zion Church of Cleveland has never been a mission. Always self-supporting, it is identified with the richest traditions of the city in growth from a town to a metropolis. Three years ago a new location was secured which is much better adapted for its particular task. Early last December the building then occupied was destroyed by fire and the assets of the church decreased by at least seventy-five hundred dollars. The Hawaiian Gardens, once a cabaret and later a skating rink, were secured as temporary headquarters. On the second Sunday in the temporary location the church raised eleven hundred dollars.

Mt. Zion then addressed itself to the task of buying the great Jewish Temple at East 55th Street and Central Avenue in the very center of Negro life, a building appraised at one hundred and nine thousand which it would cost two hundred and fifty thousand to reproduce. The Temple was formally entered on June 29.

A most amazing demonstration of enthusiasm and financial stamina has been exhibited by the congregation of Mt. Zion Church. Four hundred and fifty members pledged forty-five thousand dollars in the campaign to secure the Temple. Within eleven months the membership had paid fifteen thousand on the purchase price beside carrying a current budget of eighty-four hundred dollars.

Mt. Zion today possesses the cathedral building of the colored Congregational churches in America; it is also one of the outstanding Negro churches of the country, a most gratifying experiment, the actual accomplishment of which promises the largest results.

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Where We Fall Short

FAILURE to raise the whole apportionment has prevented states and districts from securing needed general workers. It is self-evident that a pastor-at-large, with broad plans and real generalship, is more serviceable to a church through occasional visits than a leader without vision who puts in all of his time. The total number of calls made by these general workers during the twelve months would put to shame the inactivity of many men who have not discovered the value and necessity of this type of work.

A VISIT FROM THE GENERAL MISSIONARY

The appointment of pastors-at-large and general workers is often objected to as an increase in overhead when, as a matter of fact, the workers devote a large part of their time to vacant

churches and bring to such needy fields expert leadership and pastoral care, thus preparing them for the coming of a permanent minister. The record of these faithful men often shows as large a number of marriages solemnized, funerals attended and members received into the church during the year as does that of a settled minister.

Failure to appoint adequate help of this sort leaves uncared for many fields in these days when it is so difficult to secure well trained men. It is generally conceded that a church had better be left vacant than be called upon to accept leadership that does not command the respect of the community.

Our inability to provide an adequate number of general workers results in the grievous overwork of state superintendents. A simple narrative report of the activities of the latter during the twelve months indicates an amazing amount of travel, to mention one item alone. When we add to this visits made, meetings attended, details of administration personally looked after, churches organized, promotional plans executed and national gatherings participated in we can appreciate in some degree the load our representatives on the field are carrying.

Denominational leaders of other bodies have repeatedly said that Congregationalists get more field work done with less machinery than any other denomination. Is it not time for us to come to the assistance of these men who with the most heroic efforts are yet unable to cultivate the entire field?—F. L. M.

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Evangelizing the City

By DR. LUMAN H. ROYCE, *Director of City Work*

DURING the decade ending in 1920, there was a drift of nearly twelve million people from rural to urban communities. Ninety-five cities doubled their population; many large cities trebled or quadrupled their population. Sixty-eight cities reported a population of over one hundred thousand. Probably forty of our cities have reached a population of two hundred thousand.

No brief summary can portray the problems and opportunities which confront the Church Extension Boards in many of these growing cities. Both the growth in population and the shifting of population call for constant realignments and readjustments; new locations; new leadership; new equipment; the revamping of old work and the initiation of new work. Many of our downtown churches, greatly crippled by the exodus of old families to the suburbs, must be maintained as radiant centers of influence and service, as vantage points for the mobilization of our forces. In many instances the life and influence of these churches can be prolonged by wise readjustments in leadership and equipment, or their resources can be conserved and transferred to more promising fields. Many midtown churches, once surrounded by beautiful homes and schools, are now surrounded by factories and tenements, and yet many of them must be maintained if we would share in the solution of the vexing social and economic problems which menace our civilization in these growing industrial communities. Churches and Sunday Schools must be maintained among our people of foreign speech and among our colored citizens who have been crowding into all our northern cities during the past decade.

FIRST CHURCH, INDIANAPOLIS, IND.

Manifold opportunities for real missionary service confront us in hundreds of growing cities calling for tremendous increase of missionary money and missionary enthusiasm. Everything must be done on a larger scale than our fathers ever dreamed of. New fields must be entered where first bills are enormous; new buildings must be erected where the cost is frightful; trained workers must be furnished in increasing numbers. No thoughtful person can face the complex and manifold tasks which confront us in the modern city without realizing, sooner or later, that any adequate home missionary policy must have tremendous backing in those communities where wealth abounds.

CLEVELAND PARK CHURCH, WASHINGTON, D. C.

Every campaign demands a base. The logical and indispensable base for all missionary work both at home and abroad must be steadily and strategically established in new and growing residential sections. The automobile and other forms of rapid transit are shifting the people of substance and influence with amazing rapidity, even in our smaller cities, from downtown and midtown sections to suburban communities. Just as rapidly as possible our base must be established and strengthened in these suburban areas. Adequate leadership and equipment now will mean incalculable reinforcement for our missionary work both at home and abroad ten years from now.

In recognition of all this, the Director of City Work has given a large amount of time during the past year to the promotion of new work in these rapidly growing suburban communities. Coral Gables, a

suburb of Miami, Florida, is an outstanding opportunity. In this beautiful and rapidly growing suburb a church site, valued at $60,000, has been donated by the son of a Congregational minister. During the past year a church has been organized with nearly one hundred charter members. Nearly fifty thousand dollars has been subscribed for the first unit of a one hundred and fifty thousand dollar building. Many fields similar to Coral Gables might be cited; Plymouth Church in Cleveland; Wilshire Church in Los Angeles; the Country Club Church in Kansas City, and many other suburban enterprises are outstanding and encouraging examples of the type of work which needs to be done in scores of growing cities. Most of these churches will be self-supporting and generous in their missionary contributions in a very short time if they can be properly aided during the formative period. The law of self preservation as well as the law of service constrains us to enter these new and rapidly growing sections of the country as soon as possible, and our failure to do so will greatly retard and seriously cripple our missionary enterprise both at home and abroad during the years which are to come.

In Houston, Texas, there has been rapid and remarkable development in the vicinity of Rice Institute, an educational institution which already has invested funds amounting to over $12,000,000. In the vicinity of this great university beautiful homes are being built. People who are moving into this community are favorably inclined toward the principles for which we stand.

Another outstanding opportunity confronts us in Tulsa, Oklahoma, a city of nearly one hundred thousand inhabitants, showing a gain in population of over three hundred per cent during the decade ended in 1920. This growth has been very largely due to the influx of people from northern cities, including many from New England, who have brought with them Congregational traditions and preferences. Under the direction of Superintendents Ricker and Marsh services have been held in one of the leading theatres of Tulsa during the past summer which have met with such outstanding encouragement that an effort must be made as soon as possible for proper equipment for our work in this growing city.

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The Congregational Churches

In Account with The Congregational Home Missionary Society

By CHARLES H. BAKER, *Treasurer*

THE Treasury department believes that the constituency of devoted givers who have so loyally sustained its work for nearly a hundred years will be interested to know how the largely increased contributions of the denomination since 1920 have affected its work and policy. Have the increased means been absorbed in increased expenses to a large degree? Has the missionary work for the great territory for which the National Society is responsible been enlarged? Is the policy of the Society to advance and take the aggressive in these days which demand deeper tilling of the hearts and lives of men, if sordid and material ideas are to be conquered and the ideals of brotherhood and the Sermon on the Mount to be made dominant?

For purposes of comparison we have used the figures of 1918 and 1923; to avoid the tendency of the ordinary man to skip the statistics, we are giving only results; but the figures are from official records, and the comparisons, we believe, are correctly stated. Taking 1918 as a basis, we find that while the giving of the denomination to all Apportionment benevolences has increased 130 per cent, the share for The Congregational Home Missionary Society has increased but 104 per cent. Our percentage of the total contributions in 1918 was 7.8 per cent; in 1923, 6.9 per cent; the difference in dollars and cents to the Treasury is $30,000. Taking the years one by one they show a larger drop in the percentage to 1921, then a small increase for 1922, and again a decline to date. In the same period the expenditure for missionary labor shows an *enlarged* percentage, and expenses a *diminished* one; which we believe demonstrates on the one hand a wise spending, and on the other a careful and economical management.

What do these figures signify?

The National Home Missionary Society is responsible for three-fourths of the territory of the United States and for one-half of the total number of inhabitants. It will be evident at once that expenses for its missionaries must be large in proportion; salaries are, therefore, on a less scale, and number of workers is kept at a minimum. The Society has no opportunity for advance; it finds it difficult to hold its own. In the face of recognized opportunities and manifest responsibilities, we are confronted with a diminishing percentage of income from the Apportionment. Is this the program which we are to contemplate? Does the denomination really intend to make this agency less aggressive and effective? We do not believe it, but we do feel that it is time to raise the question seriously and change the current before there is any further loss of impetus and energy in this vital part of our missionary effort.

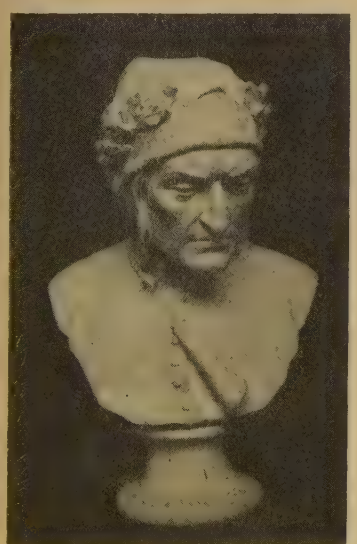
The Home Missions Council recognizes the value of Congregational cooperation and fellowship, and in every survey of territory we are considered as a factor, even more than our numbers and financial strength would warrant. Such a challenge, when allocation of work imperatively required is made to us, must be met; how far shall we enter into such plans and engagements? We have always been glad and proud to have such recognition of our part in the advancing of the Kingdom. We plead for opportunity to continue, even though other demands, which must be met, forbid thought of larger plans. Our confident hope is that a recognition on the part of the states and the denominational authorities of the needs of the situation will bring about a return to the comparative basis on which The Congregational Home Missionary Society has for many years been operating, and which we believe was never more required.

A Sculptor Missionary

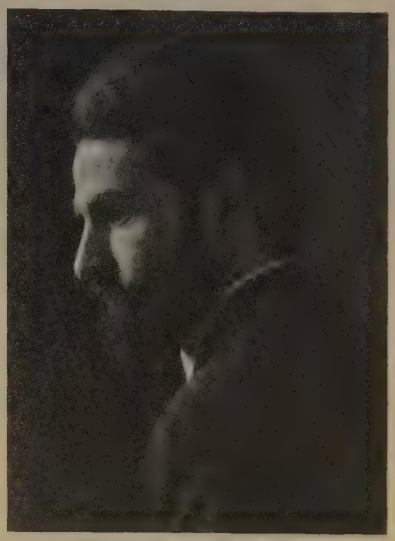
TO few churches is it given to have a full-fledged sculptor as pastor, but that is the distinction of our Church of the Redeemer (Italian), in Brooklyn, New York. Rev. Paolo S. Abbate, recently ordained and called to its pulpit, while recognizing fully the opportunity of serving his generation through the use of chisel, mallet and modeling clay, has craved a more direct approach to the spiritual life of his people in America and has found it in the Christian ministry. Artist to his finger tips, as may be guessed from his bronze "Dante," herewith reproduced, he still gives a portion of his time to his Broadway studio, but finds in the challenge of 50,000 of his people settled in South Brooklyn, many of them unacquainted with the genius of American institutions or the spirit of Protestantism, the possibility of interpreting their new environment to his fellow countrymen in terms of the intellect and of the soul.

Mr. Abbate's history is full of interest. Born in Italy in 1884, of a family distinguished in civic and educational work, he heard the call of initiative and adventure coming from America and heeded it. In various ways he employed his artistic and teaching skill while perfecting himself in the use of English. For several years he devoted himself to educational work of a missionary nature in Massachusetts and Connecticut. His artistic works include the first Dante monument in America at Newburgh, New York; the Dante monument at Providence, Rhode Island; a marble portrait bust of Louis Bourgeois, the architect and sculptor for the Bahai Temple, Chicago, Illinois; Professor L. Carnovale, philosopher-humanist (marble); Judge J. J. Freschi (bronze); Fiat Voluntas Tua, for the Ruvoto Memorial, Torrington, Connecticut; La Victoire, David, Armenia, Jeanne d'Arc, Dante plaque (bronze), and the Joyce Kilmer monument to be placed in France, upon which he is still working.

The sculptor-pastor is ably seconded in his efforts by his sister, Mrs. Angelina Abbate Iorio, who, in the capacity of social worker, finds many demands made upon her energy and ingenuity. A recent report of hers, for example, outside of a long list of regular parish calls, includes mention of the following: Two women escorted to the maternity clinic; another taken to an eye specialist; a group of girls accompanied on a "hike"; six hospital calls; advice to ten people who called at the church; two assisted to legal aid; four new children brought to the kindergarten; an English class organized for Italian women, and instruction given to other classes in Italian and in sewing; a successful social, a sermon preached and a class taught in the Sunday School.



DANTE. BY PAOLO S. ABBATE



REV. PAOLO S. ABBATE

Mr. Abbate and his sister do not believe in closing up their work in the summer. Their hot weather program has been a full one and has emphasized the central place of teaching in such a community. In explanation of the language work, Mr. Abbate says: "The idea of teaching Italian to the children born in America is to help keep the family together. For this same reason we teach English to the adults. The children, in learning English, are neglecting the Italian of their fathers, while the parents seldom acquire the new language and in consequence, parents and children grow apart—a divergence fatal to the family. By trying to fill this gap we are doing a much-needed Christian work."

This work was for ten years under the direction of the Home Missionary Society of the State of New York, but in 1913 was transferred to the care of the National Home Missionary Society, which purchased a new home for it, and has since carried it on. While the Italian people, unaccustomed to the system of voluntary contribution which obtains in Protestant churches, are somewhat slow in discarding the thought of supporting their church through fees and charges, and in adopting the Pauline method of laying by in store as the Lord has prospered them, they are learning this lesson and may be expected to come gradually to the practice of the new point of view. The Italian Mission is, however, more of a lighthouse than an ark; a center from which Christian freedom may shine into the hearts of men of every persuasion, rather than an organization seeking primarily to tear them loose from all their earlier beliefs and practices; and as such, while its growth should be constant, it will be, like that of the oak, slow. But all who have a part in its endeavors will be glad to feel that they are contributing to the solution of the problem of making good Americans and good Christians out of the foreign peoples thronging to our shores, and, indirectly, to the even wider cause of international brotherhood.

The child of the immigrant, thrust at the earliest possible moment into the wage-earning world, deprived of play, pure air and a proper place to live, needs the church. He is a home mission field in himself.

CONGREGATIONAL CHURCH BUILDING SOCIETY

The Church Building Society last year helped to complete 127 houses of worship and 41 parsonages.

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In the last ten years it has helped to complete 1,028 church buildings and 324 homes for ministers.

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In the last twenty years 2,121 new Congregational churches have been organized in our country. Every one of these which has lived has had to be sheltered by the aid of this Society.

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The revolving Loan Funds of this Society, amounting to more than a million dollars, enable it to assist older and stronger churches when they rebuild, and to assist city churches in strategic situations.

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This Society in the seventy-one years of its service has helped to complete 5,470 houses of worship. Most of the churches in the Middle West, in the South and in the Pacific Coast district have asked and received its helping hand.

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Last year it aided thirty-one churches of other tongues or races, namely: twelve German, four Finnish, four Mexican, two Spanish, two Colored, and one each of Japanese, Italian, Armenian, Swedish, Slovak, Scandinavian and Welsh.

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This Society never has a debt. It votes grants or loans to churches only as it has the money in hand or immediately in sight. When the money is voted it is available for the church just as soon as the necessary papers can be completed.

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Although this Society in the last forty-one years has helped to complete 1,513 parsonages, there are still 2,633 of our Congregational churches which provide no home for the minister. The Parsonage Fund ought to be doubled.

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The latest printed docket contained applications from ninety-eight churches in thirty-two different states. Twenty-one of these were from small villages and rural communities; twelve were from larger villages having less than 2,000 people.

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An example worth following: A good friend who wishes to be nameless sends $1,000, saying: "I want to help a bit. Please do not send a receipt nor take any notice." We hope when he reads this he will pardon us for the sake of the cause.

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Twenty-five new applications have just been added to the ninety-eight which appeared in the docket printed two months ago, making a total of one hundred and twenty-three. At this date the Committee has been able to respond to but twenty of these. What shall be done for the rest?

Churches at college or university centers, where thousands of young lives may be influenced by the Christian message, have been generously helped to secure equipment for their work—as in Austin, Texas; Champaign, Illinois; East Lansing, Michigan; Pullman, Washington, and many other places.

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This Society is constantly seeking to secure better architecture in our churches. It requires a church asking its assistance to send the plans to its office for approval. By pictures of our better churches it tries to create a high standard of building, that our churches may be noble, beautiful and churchly.

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The steady growth of population in our country means that more churches must be built year after year and more ministers must be housed. More churches must be rebuilt. More parish houses must be constructed. The work is steadily growing. The funds should keep pace with the needs.

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At present the Society is receiving in contributions from churches and their affiliated societies only about half the Apportionment. Every cent of the Apportionment is needed, as will be seen from the fact that last year there were 331 applications, appealing for $834,365, which is more than twice the Apportionment.

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The ever-increasing need of the churches for the aid of this Society is shown by the docket which carries about one hundred applications all the time. The money in hand allows appropriations to only a few each month. As fast as the voted cases disappear, new applications are added to the docket.

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All the contributions of churches and their affiliated societies go into the Grant Fund. A grant to a church is for its perpetual use as long as it maintains its life and work as a Congregational church. It agrees to keep its property insured and send an annual offering to help other churches in a building crisis like its own. If the church dies or passes to another denomination the grant is to be returned to be used elsewhere.

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Important aid has been rendered to churches by helping them to discover their property rights. Too many are found to be not real owners of the land on which they have built. A reversionary clause in the deed permits them to occupy it "for religious purposes only," or "for the use only of that (particular) church," so that a change of site or denomination or the cessation of its work would compel the return of the land with all the improvements on it to the donor or his heirs. This Society has helped many a church to cure this defect and become the real owner rather than a mere tenant.

Church Building Budget for 1925

THE Budget of the Church Building Society for the next year can be estimated only upon the current askings for the first six months of this year.

From January 1 to June 30, 1924, the Society has had appeals from 143 churches asking for grants totaling $227,325. This is an average of $1,589 per church. The requests, however, have been for varied amounts, ranging from grants of $250 in a single instance to $5,000 in several cases.

At the same time with these calls for grants came also appeals for church loans and parsonage loans, so that total applications were as follows:

143 Applications for Church Grants	$227,325
102 Applications for Church Loans asking	331,300
20 Applications for Parsonage Loans asking	28,000
Total amount asked in the six months	$586,625

Our revolving Loan Funds, however, care for these loan applications. Not a dollar of the contributions from churches and their affiliated societies goes toward these loans unless specially designated for them.

The grant applications for six months ask for

13	Grants for churches in New England
12	Grants for churches in Middle Atlantic states
20	Grants for churches in the South
70	Grants for churches in Middle West
28	Grants for churches in the Pacific states
Total 143	

But this is for only half the year. The six months from July 1 to December 31 will probably bring as many more. We must double the figures for six months. If the present asking continues we shall need in 1925, for grants (which depend entirely on contributions), $454,650. Last year the contributions were $183,523. Can they be doubled?

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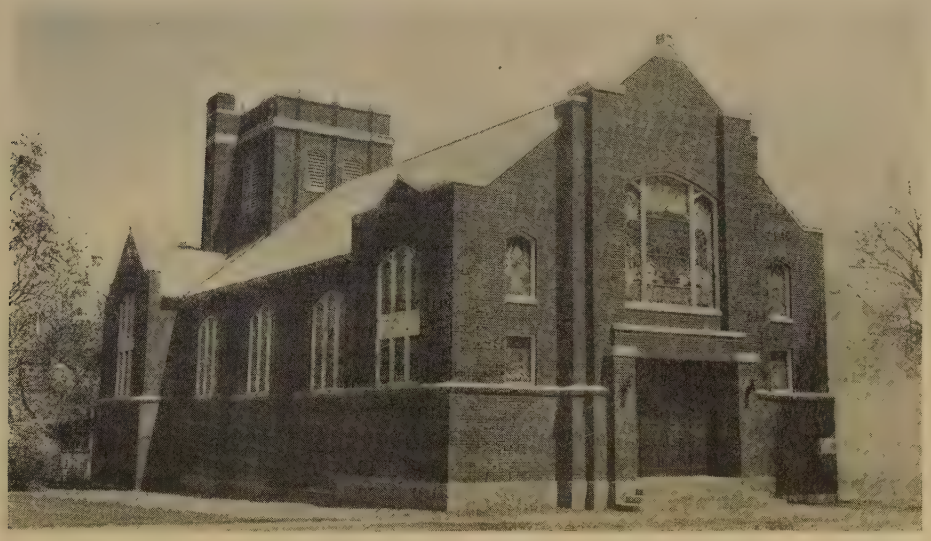

FIRST CONGREGATIONAL CHURCH, CRESTON, IOWA

A Bird's-eye View of the Field

IT is a wide field where our work is done. Fifty-two states and territories have claimed the help of the Church Building Society. But if we can catch one of those big airplanes which fly from coast to coast maybe we can look down upon some of the parishes which have been blessed by our assistance. It will be a worth-while bird's-eye view.

Rising over New England, that most fortunate corner of our great country, we see that section dotted with the two hundred and eighty-five churches we helped to complete. They are in every one of the six states. Many of them were for New Americans who have come across the sea to make their home with us. One fine specimen which may stand for all the rest is the Swedish Congregational Church in Lynn, Massachusetts, which, with its attractive house of worship, its membership of nearly two hundred and its flourishing Sunday School, is doing a splendid work among that group of Nordics, our blood relations. Of course, we have given the helping hand to many English-speaking churches also in this section.

Passing over the cluster of states of the Mid-Atlantic section, we may see the steeples of four hundred and thirteen churches which asked and received the grants and loans of this Society in their building crisis. Note also the sixty-four parsonages which in so many communities stabilize and strengthen the work of the churches. Look at the children at play before the doors of these ministers' homes and hear their happy laughter. If you could look through the roofs of these parsonages you would see content and joy in the faces of the ministers' wives and would realize that such homes tend toward permanence in the pastorate. There is little flitting from place to place with such

anchorage. And listen! Do you not hear the upsurging songs of praise that rise from the thousands of worshipers in these churches going up like incense before the throne of God? If your ear is quick enough you can also catch the voice of more than four hundred preachers who will give the Master's message to the waiting people. Note in this part of the great field the metropolitan centers where much of our work has been done—New York, Philadelphia, Baltimore, Washington, Pittsburgh, Buffalo, Albany and other cities.

CHURCH IN SILVERTON, OREGON

Let us steer the airplane below Mason and Dixon's line for a little to get just a glimpse of what we have been doing in the South. While ours has been a more limited work in this great portion of our land, we have helped to complete three hundred and twenty-three houses of worship and eighty-one parsonages. With impartial generosity we have assisted both white and colored churches. In the kingdom of God we recognize no color line. Our brothers in black are enthusiasts for the freedom of faith which is our common heritage. They claim the Pilgrim Fathers as their spiritual progenitors. Not only have we helped nearly all our colored Congregational Churches in the South to secure their church buildings, but such outstanding churches as Atlanta, First; Charleston, South Carolina; Talladega, Birmingham and others show that they can achieve success and great usefulness. Our work for white churches has also been notable in the South. Especially in Florida we see a remarkable development of late and there are signs that our ideals of brotherhood and service will find an increasing welcome in the South.

Westward we fly over the great district of the Middle West. We need a powerful telescope to sweep the vast horizon of fifteen states which are included between the eastern boundary of Ohio and the Rockies and stretch from the Lakes to Arkansas. We look down upon nearly two thousand six hundred Congregational churches, most of which have received the helping hand of the Church Building Society at some point in their history. A few of the older and stronger churches never received assistance. But this Society has helped to erect in this great coterie of states not less than three thousand four hundred and seventy-four houses of worship and nine hundred and twenty-six parsonages. Some of these were "second generation churches," that is, the original buildings became outgrown and inadequate, so that the same church was helped to secure its equipment twice, and in rare instances three times. Some of the churches died and we recovered from property sales the money put into them which was used to aid other churches in need. But as you look down from our high-flyer, nearly every Congregational church you see is linked with the Church Building Society, either immediately or remotely. And isn't it fine that nearly a thousand pastors of these churches with their wives and kiddies, will sleep tonight under roofs which this Society has put over their heads! What a glorious army gathers in these churches we look down upon! They are nearly three hundred and fifty thousand strong. They are the fruit of Home Missionary work, but that work would have been a failure without the cooperation of this Society. The young churches out of which this mighty strength has developed could not have lived unless we had helped to shelter them. And look! See what educational by-products have resulted from this vigorous church life—Marietta, Oberlin, Olivet, Illinois, Knox, Washburn, Doane, Grinnell, Beloit, Ripon, Northland, Carleton, Rockford, Milwaukee-Downer and the rest. It is a glorious roster of colleges. And note the trooping missionaries and pastors and teachers and doctors and social service workers that have gone forth from the doors of these churches into all the world with their ministry of mercy and service of love!

On we go again, over the Father of Waters and the great plains, over the Rocky Mountains and the Sierras, till at last the flashing waters of the Pacific gleam on the western horizon. Here we hover over a group of ten states. They are younger than those in our previous survey. They are in the process of a splendid development. It cannot be said of them that "their future is behind them." It is just ahead of them, beckoning with a mighty lure. They are pushing into it with victorious courage and high expectation. In these states we have five hundred and thirty-six churches. With most of these the Church Building Society has very close connection, for it has helped to construct eight hundred and thirty-six houses of worship here and two hundred and seventy-two parsonages. A good many of these churches it helped twice or three times. It came into Washington in 1871 and into Oregon in the '60s with the pioneer missionaries. It came into California soon after the Forty-niners rushed in to fill their pockets with gold. Our first grant to California was in 1859. It now rejoices in the vigorous and expanding church life which has developed in the buildings it helped to erect. What a wonderful line of beacon cities we see stretching along the coast from British Columbia to the Mexican border—Seattle, Tacoma, Portland, San Francisco, Los Angeles, San Diego! We have had a share in the religious life of each of them. And in the smaller cities and country towns and rural hamlets we have also had the privilege of joining hands with pastors and people in advancing the kingdom of good will and unselfish service.

In this district also we have a fine group of educational institutions—Pomona, Pacific and Whitman colleges, with a full-fledged school of religion at Berkeley, California. Church and school will thus cooperate to send out valiant workers for the better life. That is a goodly partnership.

Was It Worth While?

SOMETIMES the donors to our Church Building work wonder where their money is going and whether the work is sufficiently worth while to justify generous gifts. Familiarity with the field would answer their questions. This Society has been a life-saver to many a young church which must have died but for the helping hand. Such a church has often developed into great strength and usefulness. The thousands we have thus aided are a mighty power for the spread of Christ's kingdom through the world.

Look at twelve churches which in their infancy or struggling youth appealed for help to secure their houses of worship. See to what they have grown and the magnitude of the work they are carrying. The great work they are doing today could not be done had we not put them on their feet when they were little.

First among them is the mother church of our great brood of a hundred and seventy-six churches in Nebraska: Omaha, First Central. This was the very first church to which the Church Building Society was able to vote a grant. It had rendered good service for four years in distributing the Albany and Forefather's Funds. But in 1857 it was able to appropriate from its own treasury $500 to enable Reuben Gaylord's little church in a hamlet on the bank of the Missouri to erect its little red brick sanctuary. In the sixty-seven years since then that church has expanded and developed amazingly. It has outgrown its house of worship three times. The fourth church which it now occupies is our cathedral church in Nebraska. It has sent back to the treasury of the Society that put the roof on its first meeting house more than ten times as much as it received. It occupies today a property worth half a million dollars. It received last year a hundred and twenty new members, making the total 1,308. Its benevolent contributions last year were $5,148 and to carry on its own great work it raised $40,201. Its Sunday School numbers six hundred and eighty-six, and under splendid leadership it is recognized in city and state as a mighty force for world betterment.

To this remarkable record we add the story of eleven other churches which leaned heavily on the Church Building Society while they were learning to walk. They are Los Angeles, First; Portland, Oregon, First; Cheyenne, First; Milwaukee, Grand Avenue; Chicago, Grand Avenue; Kansas City, Missouri, First; Sioux Falls, South Dakota; Jacksonville, Florida; Washington, D. C., First; Jersey City, First; New York City, North. These also have had a remarkable development. The limitations of our space compel us to speak of them collectively rather than individually.

The twelve churches mentioned have grown till their membership is now 12,496, nearly up to the total membership of our one hundred and twenty-three churches in the state of Colorado. They received last year eleven hundred and twenty-nine members, a good-sized regiment of recruits. They have six thousand and thirty members in their Sunday Schools, a full brigade engaged in religious education. Their church property has a value of $2,107,700. They gave in benevolent contributions last year $52,149. And for their own great varied work they raised $242,937—an average of more than $20,000 each. What a tremendous force for good these twelve churches represent!

We helped them get their start. Was it worth while?

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The Parsonage Problem

THE success of a church depends largely upon its equipment. No church is fully equipped till it provides a home for its minister. The fact that twenty-six hundred and thirty-three churches have no parsonages shows that nearly half our churches are not completely equipped for successful work.

Forty-two years ago Secretary Cobb, who had just come from a home missionary superintendency in the Northwest, laid great stress upon the necessity of sheltering the pastors of new churches on the frontier. He knew the hardships and perils many of them had to endure in their homeless plight. He kindled interest in the heart of Dr. Taylor who contrasted this state of affairs with his own native Scotland, where beside every church stood its manse. Together these two went forth to arouse the churches to the crying need of "homes for ministers." Dr. Taylor's own church, the Broadway Tabernacle, gave $5,000 toward the cause. Presently they had gathered about $25,000 as the beginning of a Parsonage Loan Fund from which loans could go out and come back again and again, every five years.

This fund has been of slow growth. Its increase depends entirely upon special gifts and an occasional legacy designated for this particular purpose. The special contributions last year for this purpose were about $8,000 and a welcome legacy of $10,000 made the increase unusually large. It took nearly twenty years for the slow-growing Fund to reach the $100,000 mark and it now totals about $182,000.

CONGREGATIONAL CHURCH PARSONAGE, GAYLORD, MINNESOTA

This Fund is all out in the field, having been loaned to churches without interest on condition that one-

fifth of the principal shall be returned each year. More than $47,000 of such loan instalments were repaid last year. This sum, with the fortunate receipt of the little legacy, enabled the Society to pay new parsonage loans to forty-one churches which had been waiting anxiously for response to their urgent appeals. Not a dollar can go toward parsonages from any other source than this Fund. No grant money can be used for this purpose. No money from the Church Loan Fund can be used to help build the minister's home.

Obviously there must be a marked increase in this Fund if we are to keep up with the demand. Although because of the unusual receipts of last year the Society was able to help complete more parsonages than in other years, it was not enough. Nine churches were left on the anxious seat at the end of the year with word from the Secretary, "We have no money available to help you." But we look for better things. More givers will add their donations to this Fund and more legacies will stipulate that the money devised shall go toward providing homes for ministers. Such gifts bring great reward.

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Building a Church in a New Community

DO you know what a new town looks like? Think of a lone ranchman's house on the prairie at the foot of a great butte or rocky hill—the only hill in sight. No other house in sight for miles. Here and there on the great rolling prairie are ranging thousands of the ranchman's cattle. There is no railway station, only a "siding" near his house, with a box car for shelter.

Suddenly the ranchman decides to quit cattle raising and to break up the great range into "dry farms."

IN HAVANA, NORTH DAKOTA

People rush in, eager to take up land. Many of them construct "dugouts" for homes, which are very comfortable, being warm in winter and cool in summer. No houses can be seen from the railroad, but there are scores of new homes within a few miles.

They must have a center for supplies. A little village develops near the lone ranchhouse. The box car is transformed into a real station. A general store, a drug store, a bank, a livery stable and garage, a blacksmith's shop and a carpenter's shop constitute the commercial center. A plain but comfortable hotel is erected and several cottages appear. A schoolhouse is built.

Then some of the best people say, "Surely we ought to have a church as we did back home. We are not heathen and our children must not be brought up in a godless community."

They call a meeting in a private house to talk the matter over. The State Superintendent is there by invitation. They tell of their straitened circumstances and of their hard struggle to establish their new homes and their new business. They do not see how they can possibly raise money enough to build a church, but they want one tremendously. The Superintendent tells them that if they will do their very utmost in giving, he will urge the Church Building Society to help them complete the new church by a generous grant and loan. That cheers them and they resolve to go ahead.

A good lot is secured. Presently the new church rises, an attractive and convenient building with an auditorium and a social room and fine possibilities for additional rooms in the basement. Architecturally it is the prettiest building in the little community.

Dedication day comes. People come in from miles around, most of them in second-hand Ford cars which are cheaper for them than horses. They fill the little church. There is a delightful service which brings tears to the eyes of many because it reminds them of what they enjoyed "back home." The music is surprisingly fine. The lady at the piano was a music teacher in an eastern state. The choir leader was formerly choirmaster in a large eastern city. The chief soprano singer is possessor of a voice like that of an embryo prima donna. No wonder that everybody sings under such inspiring leadership.

Three members are received, adding to the initial membership of the church. Three babies are baptized. And three sermons are preached at the three services held that day. One is by the Superintendent, one by his wife, and one by the Church Building Secretary, who happens to be present. Everybody rejoices that the little church is completed and paid for because the Church Building Society was glad to lend a hand.

Today a parsonage has been added to the equipment. An earnest pastor has this as the center of his wide field, and he and his devoted wife ride over the prairies to their several preaching stations in a Ford car which the Home Missionary Society has provided. The field has been adopted by a great city church which has furnished the parsonage and is assuring the salary.

Wait a Minute!

WHY be in such a hurry? You can surely spare a minute to consider some of the great things of life. A great privilege, for instance, which will bring you great pleasure and great gain. It may not be the sort you are thinking of, but better.

Hold on a minute! Don't rush off and lose this chance for a blessing. Do you know what a minute is worth? It is worth $10 in good hard cash.

That is, in our great denominational enterprise to help change the world into a kingdom of heaven, we need five million dollars a year.

It would be worth it, would it not, to have everybody honest and unselfish and self-sacrificing and eager to serve the general welfare?

Well, if we can get the principles, the ideals and the spirit of Christ to dominate all people in America, we shall have just that. But the work we must push through our seven great Societies (or departments of service) will cost that big sum if it is properly done.

Now $5,000,000 a year means $416,666 a month, or approximately $13,698 a day. As there are 8,700 hours in a year and 525,000 minutes, we need $600 an hour or $10 a minute. Did you know that the minute you have been waiting here is worth $10?

And isn't it fine to know that you can transmute a minute into $10 for the work of helping to change the world into a kingdom of heaven by just giving a $10 bill toward our great common work? Here is your privilege and if you seize it you will surely find in the gift a pleasure and a blessing.

Maybe you want to give five minutes or ten minutes or an hour to help carry the banner of our conquering leader around the world. That will be a wonderful privilege! Possibly you can only afford to give half a minute or even a quarter of a minute. Still, if you do the best you can, the privilege, the pleasure and the blessing are yours.

If everyone in our Congregational Fellowship shall give in 1925 only a minute to this great work we shall have the goodly sum of $8,000,000 and a little more. At present, a little more than half this is asked.

Of the total amount sought the share of the Church Building Society is approximately one-twelfth, or about $400,000. Surely you will be glad to help.

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For Those of Other Tongues

WE all belong to the migrant class. Unless we are Indians we or our fathers crossed the sea to become Americans.

It is natural, therefore, that we should have keen sympathy with the later arrivals and should give them a cordial welcome to this land of their adoption. Especially are we glad to assist them in developing church life here. Many of them can worship only in the language of the country where they were born. Of course we expect them to learn English for that is the language of America. But at first their church service must be in their native tongue. After a little, one service a Sunday will be in English as well as the Sunday School, for the children are natural linguists and prefer to use the language of this country to which they belong. Eventually all the services will be Americanized.

Today the gospel is being preached in twenty or more different languages in our churches. It is the same gospel though with a different sound in these various churches. The Church Building Society has been glad to aid many groups of these new Americans to complete both churches and parsonages. Last year it assisted twenty-nine of these foreign language churches representing eleven nationalities. On its docket for the first half of this year there are eight such churches speaking seven different tongues.

It would be fine to look in upon some of these churches where prayer and praise rise in tones somewhat unfamiliar to us. In El Paso, Texas, we should enjoy meeting that company of Spanish-speaking Mexicans who are gathered in their very attractive new building. There are many millions of Spanish-speaking people on the two continents of our Western Hemisphere. You would be pleased to look in upon the services of our German church in Biola, California, and also into the pretty parsonage nearby. You would find an enthusiastic group of Finns in Reedley, California, very much like native Americans except for the language used. You would like to look into that excellent new parsonage we have recently helped to complete in Odessa, Washington, for our German church. You would find inspiration in the Armenian church of New York which has recently transformed a first-rate bank building into an excellent temple of worship. You would be interested in joining the services of our Welsh church in Providence, one of the clients of this Society which is confident that their dear native tongue was used by Adam and Eve in Eden and will be the language of heaven.

MEXICAN CHURCH, EAST EL PASO, TEXAS

This is but a hint of the many new American churches which the Church Building Society has gladly helped to secure a proper equipment. They are one with us in spirit though differing in language. They will add much to the moral and spiritual life of our country. It is a patriotic service we render when we cooperate with them in this work.

THE CONGREGATIONAL EDUCATION SOCIETY

Notes on the Work

HOW much then is a man of more value than a sheep?—JESUS.

Religious Education seeks to make God's kind of men.

Formation is better than reformation, direction than correction, and prevention than cure. This is the outlook of Religious Education.

This fall, from October to January, the Adult Magazine carries a course on your local church. Such topics as: What does the church mean to me, to my family, to my community? What is its program, locally, in the United States and abroad? What is the budget, how is it raised, and is it adequate? will be considered. Your church should have a group of adults taking this course at the Sunday School hour or some other time.

Leadership Training

The slogan for this fall is, "Every Leader in the Church in Training for Better Service." Better leaders are our primary necessity.

Whatever group you may be leading, Sunday School, young people, missionary, social service, scouts, campfire, etc., you will find available conferences, study courses for individuals or groups, reading courses, correspondence courses, loan libraries for pastors or others, outline programs for teachers. Suggestions can be secured from your District Secretary or from 14 Beacon Street.

Young People

Twenty-five Congregational young people's conferences this last summer brought together nearly 4,000 choice young people. They came, not for a good time only; they had that; but there was also serious work. They went back to the churches with new inner urge, new ideas, new programs and new enthusiasm. The problems of many Young People's Societies are being solved in this manner and leaders for tomorrow are being trained.

Mr. Stock, the Young People's Secretary, has, in large numbers of our churches, some young person through whom his bulletins, leaflets and topics bring timely suggestions to the local church group. Such a correspondent is desired in each church.

Week-end conferences and institutes have increased by nearly one-half during the year. They are sources of power and new life. In New York State they have been used definitely to gather up values from the summer conferences and to arouse interest and set goals for attendance at coming conferences. In some cases the young people have taken charge of registering, assigning, escorting and introducing the delegates.

Students

The new interdenominational church at East Lansing into which Baptists, Methodists, Presbyterians and Congregationalists are each putting $25,000 is actually under way; the money is being paid in.

Interdenominational teams of men and women held three to four-day conferences with students in a number of universities and colleges during the last year.

Workers representing the Education Society and the state conferences touched our students in thirty-one tax-supported schools last year. There were over 10,000 Congregational students in these schools. The Society expended $26,000 for this purpose.

Missionary Education

A school in Vermont with only about sixty members was the first to secure the highest rank among World Service Sunday Schools.

The American Board reports an increase in receipts from Sunday Schools. So do other societies. The schools are responding to a missionary education program.

Some schools have found it difficult to supply missionary books for the large number desiring to read them. In some cases one-third to one-half of the members have read at least one book each.

The young people's societies are falling into line splendidly. The better missionary topics, the splendid study courses and the missionary pageants are making their appeal.

Church night and schools of missions are increasingly common. In these, groups study specially prepared programs or books dealing with missionary fields and work.

Social Education

It is good news that a successor to Dr. Holt has at last been secured. We welcome to the office Rev. Hubert C. Herring.

Christianity in action, developing better attitudes among industrial groups; the church making itself felt in the burning social issues of the day; peace among nations, among races and good-will among all men is the goal.

Material bearing upon almost any problem arising in any community is available in such form that a group of people may have the best help in studying their problem. Try the Library Loan package.

Programs for women's organizations offering practical suggestions for service in local communities may be had for the asking.

THE LAPBOARD AT A FIRESIDE SOCIAL
A typical Scene in our "Centers" at the State Universities

Work You Will Not Permit Us to Do

By F. M. SHELDON

THE most tragic experience of the Education Society Secretary is to face the appeals for strategic work and for help in important places which must be refused because the funds are not available.

Leadership Training

Our record in training teachers and other leaders for Religious Education work does not compare favorably with those of churches like the Methodist Episcopal South and the Methodist Episcopal North. The former of these churches is spending over $60,000 for the single item of teacher training, while the latter is spending upwards of $25,000 for the same purpose. We are not even able to have a secretary to head up and give his entire time to a Leadership Training Department.

All members of the staff and the Board of Directors are convinced that it is supremely important for us to put a strong, well-equipped man at the head of a Leadership Training Department. Yet, at the last meeting, the Board of Directors was compelled to forego any such movement as this because the funds were not available.

Our Student and Young People's Departments are most important factors in developing leaders, yet the impossibility of providing sufficient secretarial help adequately to follow up the young people whose names we have in the office, reduces the value of work already done, and fails to double the value of that work, as might easily be done at a small additional outlay.

Young People's Summer Conferences offer exceptional opportunities for the development of leaders, yet the total appropriation that the Congregational Education Society was able to make for twenty-five such conferences with an attendance of approximately four thousand was only $300, in addition to such secretarial help as we have been able to give. This simply means that many of these conferences do not have the quality of faculty and leadership nor the strong program which are desirable and necessary.

University Work

As a sample of the unmet need in the university field there is before the Secretary just now an appeal which is the result of most careful conference by pastors in a state university and in two large teachers' colleges in a single state, together with the Board of Directors and Superintendent of the State Conference. At the university there are nine hundred and fifty Congregational students. At one of the teachers' colleges there are over three hundred and a large number at the other.

In comparison with other denominations, the amount we are putting in at the university is meager indeed. With all these students they are asking for an investment which will provide a man and a woman worker. This calls for an expenditure of $5,200. There are more Congregational students in that one university than in any five Congregational colleges west of Ohio. The smallest of our Congregational colleges has a budget of over $35,000. Yet the Education Society is compelled to deny this request. In the teachers' colleges we are doing nothing at all, and must simply write to this State Superintendent that we cannot touch the situation. A month ago a letter went off to the pastor in the one normal school center where we have been giving aid, announcing to him that the aid must be withdrawn for this coming year.

These are samples of the way in which we are turning away from what is probably the most strategic opportunity in America for training the leadership of tomorrow.

Student, Young People, Recruiting

No other denomination in the United States of anything like our size and strength attempts to put the work of three men upon one man as we do in our Student and Young People's Department. Student work and student interests should at the very least have the full time, attention and interest of one man with adequate secretarial assistance.

The young people's work certainly should have the

full time of one or more secretaries and this work in our Congregational churches will have such secretarial leadership just as soon as the denomination wakens to the necessity for more adequate leadership in this field.

Every other such denomination has from one to ten people giving their time and attention to recruiting Christian leaders. We put this important task together with the student and young people's work all upon one man with one secretary-stenographer.

To be sure, we have district secretaries, who are doing field work along at least two of these lines, but other denominations have those same field workers. These other denominations are giving them sufficient leadership and help through national or departmental secretaries to make the work of these district secretaries most effective, and at the same time have national leaders who can touch directly the most strategic centers and meetings throughout the country.

Isn't it about time we Congregationalists took our Religious Education program seriously enough to resource the Education Society so it can meet some of these pressing opportunities?

* * *

Students From Other Lands at Iowa University

By REV. W. C. SCHAFER, *University Pastor*

ONE day early in September before the students came back to the University we went to the door of Conference House to find a Chinese standing very humbly and politely on the rug that bore the legend "Welcome." He was returning the call we had made upon him a few days previously. He was small and young, and he sat very gingerly on the edge of his chair as the process of establishing friendly communications began. Three weeks before, he had left Shanghai, and the conversation had largely to do with the details of the trip across the Pacific. The high lights in that conversation were the realistic description of the *mal de mer* and his experiments with American food, especially cheese. But in time these items of interest ceased and a pause came that the guest soon took advantage of. Out of the pocket of an outlandish suit, copied by some native tailor from an American model of "college men's style," he drew a box that had once housed a bar of soap. And out of it he dumped upon the table a lot of little cards. "Do you care to play Anagrams, please?" So we set to work to manufacture words. With true Chinese thrift he had cut the squares as small as he could. The letters upon them were barely large enough to read. He had made them on board ship to pass the time. From another pocket he drew forth a black-covered volume of Webster, which he had ready as an authority whenever we questioned the existence of some unusual word. Every time we made a word which was new to him he wanted to know its meaning and to have its use demonstrated. We added greatly to our own vocabulary that afternoon, and so did the Chinese. The game ended with the largest list of words in front of the newcomer.

Five years from that September the Chinese left for his home. He took back with him as evidence of his work in America the degree of Doctor of Philosophy. It was the token that would give him the holy "third degree" which native Chinese bestow upon their scholars. It would give him standing among the educational leaders of his land. During his stay here in America he had educated his friends into the mysteries of China's gods, China's cooking and China's way of looking at things. What he learned from us we can only guess, for he had a way of selecting what he wanted from the multitude of ideas that were thrust upon him.

He had several trunks and innumerable suitcases and bags with him as he left for Vancouver to take ship home. And in them he had a strange collection of American souvenirs. Cabbage seeds of every variety and a dream book, seed corn from Iowa and a Dover egg beater, a camera and a Navajo rug, a meat grinder and a copy of *The Life of a Nun!* What he carried in his mind is denoted by his University degree. What he carried away in his heart for the good of China and America we cannot say today. But doubtless in twenty years he will come back, as foreign students of former generations now come back. And then there may be some report of crops reaped from the seed that has been sown by the church.

There are about forty foreign students at this university, the majority of whom are Chinese. The next largest group are Filipinos. Then come Hindus, and they are followed by a group of Hawaiians of Japanese ancestry. Single individuals represent Armenia, Brazil, France and Spain. In the Chinese group are a number of Javanese whose parents are Chinese.

Of this group five are Congregationalists. One day a Chinese student recently from China said, "Why are there no Congregational churches in my country? We have those of other denominations." I could scarcely believe my ears. No Congregational churches in China! And after all these years of missionary effort on the part of our churches. "Surely our American Board has been working in China," I said. "O, American Board churches! Yes, we have them in China. But I did not know that they were Congregational churches. We call them American Board churches."

This winter our young people's society has had a series of meetings devoted to "Christian Internationalism." On the first night the Hindu and Chinese students told us what they as students were doing to promote good will and fellowship among the nations of the world. They faced frankly the fact that the religions of their respective countries were not the same as ours, but at the same time they were spiritually minded, and desired along with us to promote peace among the nations. Students from European nations spoke on another Sunday evening, with words from a Frenchman, a Spanish girl and an Armenian student. They told of the differences between the student life in their several countries and that of America. Another evening was given over to those foreign students who live under the American flag, such as Filipinos and the Hawaiians. The final evening was given to the discussion of the Negro problem in our country.

with a young Negro woman who attends the Law School leading the discussion.

After the discussion a social hour was held, and the members of the society had an opportunity to get acquainted with their guests and to learn something about the customs and ideas of other nations. This was followed up by inviting groups of foreign students to the Saturday night socials which the students have each week. Swapping stories with people of other nations, playing games with them and singing together does much to further the cause of international good will on the campus. The foreign students have undoubtedly gained some new knowledge about America, and American students have had a broadening of their own vision of the vast problems which confront those who would weld the world into a Kingdom of God.

In an informal way foreign students are helped through the Conference House. They come in frequently to ask about matters in connection with their school work. The Cosmopolitan Club often comes here for its meetings.

The piano that stands in the social rooms did not cost a great deal. It was purchased second hand seven years ago, and the end is not yet in sight for its retirement from the battlefield of jazz-loving students. The ancient and honorable instrument commands a great deal of respect in spite of its obvious "second-handedness." Two college generations have banged away at it and not a gap can be seen in the glistening array of its ivories. When it first came we had visions of groups of students keeping its wires hot as they pounded out their college songs and on Sundays their hymns. In some measure the vision has been fulfilled.

What we did not anticipate for the piano was the role it was to play as general comforter to the lonely. During the vacation days, with the American students at home, there was a prospect of rest for the old piano. But we did not figure it out correctly. For along came a Chinese girl who revelled in a chance to play as much as she wanted. Her first lessons had been on a missionary's organ in China and her execution was rather labored. But in due time she caught up with her practice, and we were treated to many selections from that class of music which is written "with variations." It was painful to American ears, but it was balm to the player's soul. It cured the *heimweh*.

A frequent visitor, when the house is empty, is a boy from Armenia, a graduate of one of our mission schools. He plays entirely by ear, in a style distinctly Oriental. It consists of a one-finger melody in the treble and a tom-tom in the bass clef that is accomplished with a sort of cantilever action of the hand. Folk dances of the wild Kurdish tribes, military marches of the Turks and minor-keyed Armenian chants come tumbling out of the metallic innards of the mahogany-fronted box. Funniest of all are the renditions of American national songs and hymns of the college, played in the rhythm of the Orient. It sounds interesting for the first half hour, but the fifth half hour finds the nerves of the neighbors on edge. Even the old piano seems to be weary and ready to be released from torture. But who would dare suggest a halt. The days, or rather nights, when it lasts the longest, are the days when letters have come from home. And the loneliness can be softened down under the spell of the boyhood melodies. Recently this Armenian boy brought in an "ouce," an adult size mandolin that is used so much in the Near East. And with this in his hands he gets in all the quarter tones which the piano cannot furnish. And we get eastern music in all its purity of tone quality. And he gets an infinite amount of satisfaction out of it.

What a pleasing change when the Negro boy from Texas comes in to take a hand at the piano. With a touch that is as velvety as his trained tenor voice, he lures music out of the piano that enchants one. For his bread he has to play jazz, while the Nordic students dance; but for his soul's sake he plays Beethoven and MacDowell, the things his mother taught him in their home in the South. Then he is a boy once more, and happy.

Does somebody with a lifted eyebrow ask, "Is this missionary work?" No, these are just a few incidents which might be classified under the caption,

"I was a stranger and you let me come in,
Lonesome and sad, and ye comforted me,
Homesick, and you let me take it out
On the old piano."

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A Significant Experiment.—At the Connecticut Summer School of Religious Education, conducted in Middletown, June 24-July 5, under the supervision of the Connecticut Sunday School Association, a unique departure was witnessed in the teaching of Method.

The teachers of Elementary Method were Miss Frances W. Danielson, Beginners'; Mrs. Marjorie M. Lewis, Primary; Miss Luliona Barker, Junior.

Each of these teachers conducted for an hour and a quarter daily a weekday session in religious education with a class of live, active girls and boys of Middletown. The conference classes studying Method had the supreme privilege of sitting (*very quietly!*) far back in the classrooms and observing these rare teachers of religion as they worked with the children.

Then, the children gone, those classes in Method drew up about the teachers and came to understand "method" in its true sense—merely the way to do the wonderful thing we call teaching religion.

MONTHLY COMPARATIVE STATEMENT

June, 1924	This Year	Last Year	Increase	Decrease
Contributions	$4,598.00	$5,246.00	.....	$648.00
Legacies	.....	5,408.21	$5,408.21	.....

Six Months from January 1, 1924	This Year	Last Year	Increase	Decrease
Contributions	$72,441.00	$68,852.00	$3,589.00	.....
Legacies	242.71	19,829.71	.....	$19,587.16

THE SUNDAY SCHOOL EXTENSION SOCIETY

A Little Bit of History

OF our history dating back to 1805, becoming general in its scope in 1816, taking on organized form in 1829, down to the hour of our present working basis, we have reason to be proud, though by no means satisfied. Since 1882 nearly 1,800 churches have resulted from the planting of Mission Sunday Schools, and since the reorganization a little more than six years ago 622 such schools have been organized. A much larger number might have been brought into being, but our extension workers were instructed to organize only such as could be placed under the care of a pastor of an existing church, so that new work might have behind it, not only the strength of an established church, but a measure of pastoral oversight.

During the first four summers, in harmony with its purposes as "the Society which starts things," 146 Congregational college young people have been commissioned for Student Summer Service work. These young folks have tested out their lives and stressed the possibilities for character building, as they have gone forth from sixty-eight educational institutions into many parishes in thirty-seven states. Twenty-nine of these are sons and daughters of the parsonage.

How Much Does This Mean to You?

The Sunday School frontier is one that never ends. The oncoming generations in old settlements, as well as the freshly staked out habitations, with an increasing stream of folks flowing through Ellis Island to every state of the Union, commands constant attention and continued leadership.

Roger W. Babson says, "The Sunday School is one of the most valuable institutions existing. Its possibilities are unlimited." The development of thousands of Sunday School possibilities already discovered is the work for which the support of Congregationalism is sought. To meet this situation Congregationalists are contributing an average of only eight cents per member a year.

The most commanding necessity facing Congregationalism today is for its entire membership to meet with adequate service the tremendous Sunday School opportunities facing us. Manifestly an organization that has been doing a regular work planned according to an income that has always been insufficient, cannot possibly meet such an emergency.

The Congregational Sunday School Extension Society is always on the scouting line. Its workers go into the frontier places and serve in the congested centers of great cities, as well as in sparsely populated areas. Often the Mission Sunday School is the only religious and social influence entering into the lives of spiritually neglected children and youth, and there are nearly 2,000,000 of such under twenty-two years of age, in territory allocated to Congregationalism, for whom we are making no provision, because of insufficient income. Think of this vast number uncared for religiously, because Congregationalism is not doing its duty.

Certain Things That Count

This is what is happening all over the country. A village church in a missionary state receives forty-five into its membership during the year, all except three coming from the Sunday School. An open-country church in the same state has thirty-one additions during the same period, with thirty of them from its Sunday School.

An Extension Worker writes: "I fail to understand the mind of the church that neglects the Sunday School, when ninety-eight per cent of the accessions to the churches in this state come from the ranks of the children and young people."

Sixteen million twenty-eight thousand spindles turn in the cotton mills of the old South. Thousands of lives who tend these spindles are touched through our Sunday School Extension Society. Our Student Summer Service in such centers has reached the children and young people in many vital ways.

In Idaho train-travelers talk together. Such a visit brought these facts to our Extension Worker. A school teacher was journeying to her place of service, one of the most isolated, inaccessible spots in the state, where she had been told no minister ever visited. That train contact brought these results: Sunday School literature was sent out to her. A Sunday School is under way, and the teacher writes that she conducts a devotional service at the opening of each day's session of the public school.

A way-station on a railroad in the great northwest, a general store, post office, two schoolhouses, one on either side of the river, and a dance hall constitute the public buildings. No church, no Sunday School, Saturday night dances attended by everybody, including the children. Illicit liquor sometimes in evidence. Our worker visits the place, announces a meeting with entertainment features, attracts an audience of fifty, finds the people intensely interested and organizes a Sunday School.

Do facts like these mean anything to you? Do you know the value of a Mission Sunday School in some of the crowded sections of our large cities, or out on the frontier? Are we really in earnest about this foundation work of Congregationalism for the Kingdom of God? Is it not time for us to give more thought to our boys and girls? Shall we not plan to give our young people a real chance?

Do you want to know just how you can help to found and maintain centers of religious training where they are needed most? Write to Dr. W. Knighton Bloom, the Extension Secretary, 289 Fourth Avenue, New York City, and you can be assigned a definite share in a service that makes life count for the most.

The Youth Within Our Reach

By REV. NEIL MCQUARRIE, *Extension Worker for Georgia, Alabama and West Florida*

OURS for the children! The youth within our reach! Each year the program for the missionary churches of this district is enlarged, and 1924 has its definite goals. Every church without a Sunday School has been listed, and we are now at work organizing.

The outstanding project of recent months is in West orida, where an endeavor is being made to group all e churches under efficient pastoral leadership with an ective program. Crestview, the county seat of Oka-sa County, is in the center of this group and has ogressive plans initiated for the remodeling of the urch building which will include additional Sunday hool rooms. Many of the children and young peo-e are enthusiastic and are doing their bit toward e building fund. One young girl on a very small ary is giving ten dollars a month. Two young men der twenty years of age are giving twenty-five dol-s each. Three months ago neither of these young ple was in Sunday School. The hope of our West rida group of churches is seen in the youth within r reach!

The pastor, Rev. Ida F. Lockwood, is being assisted for four months by Miss Addie Duke, commissioned under the Student Summer Service work of the Congregational Sunday School Extension Society. A Christian Endeavor Society has been organized and social life among the young people's groups finds direction under its leadership. Miss Duke has started a cradle roll with six "sure 'nough" Congregational babies, and the Sunday Schools of Crestview and Dorcas have been reorganized.

Others of the eight churches have been reached. Rev. J. F. Blackburn, Extension Worker, has succeeded in combining the Sunday Schools of Pleasant Hill and Children's Home which had both disbanded, and another point where the emphasis has been entirely upon adult work will now care for its children and young people.

The youth within our reach! In nearly all of the churches visited the writer found the young people taking an active part. In this fact lies the hope of our Southern churches. Within five months seven young men have taken charge of twenty-one grouped churches. All of these are Southern men with training in Atlanta Seminary. The outlook for Sunday School progress in the whole district is better than ever and it is our great privilege to go on record as saying, "Yours for the children!" "Yours for the extension of the Kingdom through the young people."

* * *

Values We Must Conserve

By REV. JOHN G. DICKEY, *Extension Worker, North Dakota*

THE survey to be made under the direction of the Home Missions Council will show that none of our Protestant churches have adequately met the blems of church and Sunday School needs. The n country children are largely missing from Sun-y School because it is hard to find centers where y can easily get together.

Not much missionary extension work can be done ring the bitter winter months, but with the opening summer a number of lines of extension and religious ucational work open up or take new trends. The ily Vacation Bible School work is widespread, de-nding much time from pastors, who are not only ing for their own young people but going outside ir own parishes for helpful service. One pastor es an automobile load of helpers with him from center to another.

Some of our ministers are really making history us in the field of Vacation Bible School and k-day religious education activities. Provision for latter has come through recent state legislation. e writer recently visited the closing exercises of of these schools and the answers to questions on Scriptures and the evident knowledge and appre-ion of the Christ life, were illuminating and in-ing.

n one of our most promising missionary churches, re for years the most difficult conditions prevailed, pastor leads in a unique program of service. A e number of the parents in his parish have no special interest in the church but are anxious for their children to have the best possible Church School training. He personally visited each home, giving an opportunity to subscribe to a fund entirely devoted to Sunday School purposes. Over one hundred families have fallen into line and the school is showing the effects, for folks usually believe in the institution they help to support. This school is now the third largest of our churches in North Dakota, with 282 enrolled the first of the year. How truly is here the way for the old saying, "A little child shall lead them," to come true in our modern life.

The value of our missionary work is seen in a little railroad point where the service possible has for years been intermittent because of lack of men and means. The son in one of the homes proves to be the best helper of the pastor, serving as superintendent of the Church School, leader in the recently organized Christian Endeavor Society, beloved by the young people and respected by all the townspeople. He teaches a nearby rural school for five days of the week and gives piano lessons on Saturday. A student of Fargo College for two years before it closed, he is very anxious to have it open again. Several have said he ought to be a minister. We have a perfect right to believe that this little home missionary church, plus the men who have touched it in service, has been largely instrumental in encouraging this young man's home and himself to go forward to the present happy situation. Who knows what may be in store for the Kingdom through him?

THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers
The Pilgrim Memorial Fund

THE Congregational Board of Ministerial Relief and thirteen cooperating State Boards care for retired and disabled ministers, widows of ministers and their orphan children. In the year 1923 there were 685 regular annual grants and 39 emergency grants to persons not on the roll, a total of 724, representing not less than 1,500 persons. Of the regular annual grants 323 were to ministers and 345 to widows, all in the limitations of age or disability; 17 to orphans and other specials. The Boards of Relief stand between them and want.

For three years there has been a resolute effort to lift the standard of grants, which are so low as to be a reproach to our Congregational churches, being inadequate either to meet the need or the standard maintained in other Christian fellowships. Any advance has been retarded by the large number of new and undeniable applications. Although the income has somewhat increased, the needs have been out of all proportion to that increase.

The average regular annual grant for a minister in 1921 was $278; in 1923 it had advanced to only $286. For a widow the grant in 1921 was $205 and in 1923, $224. The Commission on Missions informally approved in 1923 lifting of the maximum regular annual grant from $400 to $500 and the adjustment of lesser grants in proportion. Up to the present time it has been impossible to make this general increase, but the needs were so imperative that the Directors of the National Board voted to begin April, 1924, for a few exceptional cases the maximum grant at the rate of $500. Similar increase is sorely needed in many other cases. Among Presbyterians the maximum is $600 and 338 men received at that rate in 1923, while the maximum in our own churches was $400 and only 57 received it. To reach the same standard in proportion, Congregationalists would give a maximum of $550 plus the Christmas remembrance of $50 and would extend the grant to 189 ministers. How long shall these Veterans of the Cross wait for this more generous provision of the churches?

Present Financial Status

January 2, 1924, total obligations of the Board, in order to meet the regular remittances to pensioners exceeded the resources by $35,892.42. On the first of May, 1924, the operating deficit was practically the same as for the previous year. Since then, due in considerable measure to the receipt of legacies, there has been some improvement, so that the deficit May 31 was $13,291.17, a reduction of $2,400 as compared with the previous year. Only 40 per cent of the total income is from contributions of the churches, the balance legacies, interest, and special gifts. The imperatively needed increase in grants must be chiefly through the apportionment, as the income from invested funds rises slowly.

Special literature has been prepared for distribution and may be obtained through any office of the Board. Wherever the cause has adequate hearing response is immediate and generous. Pastors are urged to see that its imperative claims and inadequate income are understood.

Range of Ministrations

The range of ministries, aside from grants made by the State Boards, may be understood by noting the following among the new grants made in 1924. Names are necessarily withheld, but locations are given.

(1) Minnesota. Minister — grant $400; 75 years of age; 35 years in service; no financial resources save a small amount of mortgaged real estate.

(2) Missouri. Widow — grant $250; 66 years of age; 45 years in service; no financial resources; heavy bills for serious illness.

(3) Minnesota. Widow—grant National Board $300, Minnesota State Board $200, total $500; 41 years of age; left with four children, the eldest fifteen years of age; mother unable to secure employment on account of limited health.

(4) New York. Minister — grant National Board $150, Presbyterian Board $300, total $450; 74 years of age; 33 years in service; suffering from sciatica; no resources.

(5) Oklahoma. Minister — grant $350; 46 years of age; 20 years in service; prostrated by nervous exhaustion; strongly commended for service rendered; wife and two young children dependent upon him; wife working part time in a department store.

Above is the face of one of our new pensioners, a patient in the House of Calvary Hospital for incurable cancer cases. The Secretary found him in bed a bright, healthy looking man. He has kept up such physical exercises of arms and legs as he could in bed. He is not flabby like all the other patients. He gets sleep by exercise without hypodermics. The doctors give him no hope, but he says that he is the one live man in a ward of the dying and that he is going to get well. A friend of the Board of Relief who sent him a special gift asked us to find if he could reconcile belief in Providence with his affliction. It was not necessary to inquire, for in response to her gift he has written, "Another beautiful illustration of the Providence of God, in which I firmly believe and practise. Call again. You will find cheerful my corner in Celestial Avenue on the way to Beulah Land." His last letter says: "I am still on the fighting line."

The Christmas Emergency Fund

AT one point the Boards of Relief are able to report a decided increase. The response to the Christmas Fund, which in 1922 brought a large advance over any previous year, was still more generous in 1923 when $43,355 was received. Much of this came to hand after the Christmas remembrance was distributed and permitted establishing a Christmas Emergency Fund on which the Boards, State and National, could draw to meet grave emergencies and women many swift emergencies should fall. There must be recourse to the surgeon and the hospital. How blessed is the ministry of the fund that at such an hour of disaster sends help for the hard place!

For example, in the first six months of the current year a gift of $100 was sent to each of the following ministers: one in Michigan, broken in health, facing heavy hospital expenditures from which he came back into the harness; another for serious dental surgery; a

THE CIRCUIT RIDER
Gift of Governor Booth to the State of Oregon
The Ministerial Boards are our tribute to America's spiritual pioneers

often arising among the pensioners during the year.

It is only as one visualizes these saints of the Lord in the evening of their days that he begins to understand the ministry to their needs. Behold them, struggling to make ends meet in the straitened circumstances which the meager support of their earlier days has made inevitable, bowed under the weight of years, the great majority more than three score and ten, many more than four score, with all the infirmities that come with age and easily falling into serious illness. It is inevitable that upon this great company of aged men third after a nervous collapse; the last an aged Indian minister in desperate illness followed by death.

A gift of $100 was sent to the wife of a veteran minister in exceptional hospital expenses; $100 to a minister's wife to enable her to reach special surgeons far distant from her home; $50 to a widow compelled to relinquish her employment to care for her son in serious illness.

Among others whose emergencies were met are a pensioner whose health was shattered by a surgeon's mistake, $125 to enable him to spend a month in a

sanitarium to reestablish his strength; a minister who has been giving his strength for years to the Ministerial Boards in the sudden and severe illness of his wife involving repeated operations, $100; a minister brought to a New York hospital, $50; a beloved minister seeking through a year's leave of absence to recover broken health, $50, the Illinois Board adding a larger sum; a widow to help keep her little home, $50.

For the orphan and the fatherless: $100 was given to assist an aunt employed in the office of a great missionary society to aid in keeping in a special school and home three nieces, the orphan children of a Congregational minister; $100 to help in the care of an orphan girl in North Dakota, whose health was broken by overwork to support herself while in high school.

When death visits the home of the veteran it is apt to leave not only sorrow for the loss of the beloved but often also a crushing burden for expense involved in the last illness and the burial. It has been possible in these months to establish the custom of sending a generous check to help in such expenses—gifts of almost incalculable significance to these homes where every dollar of income necessarily goes to meet the daily needs.

A representative of the National Board in Southern California, the mecca of many of our pensioners, was given $150 in order that as he visits from house to house in his errand of love he may have a little fund on which to draw for a token of good cheer and aid to those in special need.

It is hoped that the Christmas Fund of 1924 may hold to the high standard established in the previous year that such ministries may be continued in generous measure.

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The Annuity Fund for Congregational Ministers

IT can no longer be charged that the Congregational churches are failing to make provision for the age and disability of their ministers, and for their families in the event of death.

The churches do this through the Annuity Fund for Congregational Ministers, a contributory reserve annuity plan along the lines of the best thought in modern scientific pension systems.

In the brief period since this plan was inaugurated nearly 2,000 Congregational ministers have availed themselves of the extraordinary opportunity offered to them for sharing in this provision for the future, 1,441 under the Original Plan and 509 under the Expanded Plan.

Under the Original Plan, which was closed to new members January 1, 1922, there are now 110 annuitants and 1,332 active contributory members.

The annuities paid under the Original Plan are provided through the members' own payments; through a share in the distributable income from the Pilgrim Memorial Fund, and through gifts of the churches under the apportionment plan.

The members' dues provide for one-fifth of the annuity benefits; that is, $100 of each $500 annuity; the income from the Pilgrim Memorial Fund provides for two-fifths of each $500 annuity, and the contributions from the churches under the apportionment, the other two-fifths, or the remaining $200 of each $500 annuity.

We should have $50,000 each year from the apportionment, but we received for 1921 only $24,082; for 1922, $16,084; for 1923, $21,844. It is therefore imperative that we have this year one per cent of the full apportionment of $5,000,000.

So far only 427 churches have voted to share in the pastors' dues in spite of the fact that these, under the Expanded Plan, are greatly reduced through annual credits from the income from the Pilgrim Memorial Fund.

In some denominations the local churches are being asked to pay, and are paying, the full dues; in others an amount equivalent to at least seven and one-half per cent of the salaries paid.

Let the lay members of every church see that their pastor is a member of the Annuity Fund; that the church has assumed and is paying one-half of his dues, and that the Annuity Fund receives its quota of the full apportionment, so that the annuity payments may be continued on the maximum basis to those who came into the Original Plan in good faith, and in good faith have been paying their share of the cost of providing the maxium annuity benefits.

The Loss to the Man Who Does Not Join the Annuity Fund

The Pilgrim Fund credit, this year $85, beginning at the age of thirty and with interest additions, amounts at sixty-five to over $6,000. It comes without the cost of a penny to the annuitant. The man who does not join lets this slip through his fingers. Can any minister afford this loss? The $85 credit which a man of thirty loses by one year's delay in joining would amount to $322 when he is sixty-five. One year's delay costs him that. The minister who is going to join the Fund should do so now.

FORMS OF BEQUEST

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

I give and bequeath to The Congregational Board of Ministerial Relief, incorporated 1907, under the laws of the State of Connecticut, the sum of.....dollars for its uses and purposes.

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

I give and bequeath to The Annuity Fund for Congregational Ministers, a corporation organized April 23, 1914, under the laws of the State of New Jersey, the sum of.....dollars for its uses and purposes.

PILGRIM MEMORIAL FUND

I give and bequeath to the Corporation for the National Council of the Congregational Churches of the United States, organized 1909, under the laws of the State of Connecticut, the sum of.....dollars to become part of the Pilgrim Memorial Fund.

Cooperation Will Win!

FIVE MILLION DOLLARS by April 1st! Eight months to collect $350,000! Can it be done? The answer lies with the subscribers whose pledges are still unfulfilled. Of the 104,886 subscribers, 37,469 have not yet completed payment. Many of these have only one more payment to make. This is almost certain to come in. There are, however, over 25,000 others who are back several payments. These are the reserves which must be brought up if we are to reach our goal, and they can be brought up, if all will cooperate.

Pastors

Pastors hold the key to success. They know the urgent need for the Fund. Laymen will judge its worth by the interest and enthusiasm of the minister. He can easily give the information to his people by references from the pulpit, by inserting notices and articles in the church bulletins and papers, and by speaking of the Fund to delinquent subscribers. Already 112 ministers and widows are receiving annuities from this Fund. Hundreds of others will soon be looking to it for help. No greater claim rests upon the pastors than to make felt this need of the old ministers.

Officials

But the pastor cannot do it alone. He is often embarrassed by the thought that he is working for something which will accrue to his own benefit. Responsibility rests on church officials to assist the pastor in collecting the balance of all pledges due from their churches. These unpaid pledges, made five years ago, have a prior claim on the benevolence of the people, both as to time and importance. By the appointment of an able committee in each local church which will speak to every delinquent subscriber, urging payment, this Fund will be raised.

New Friends

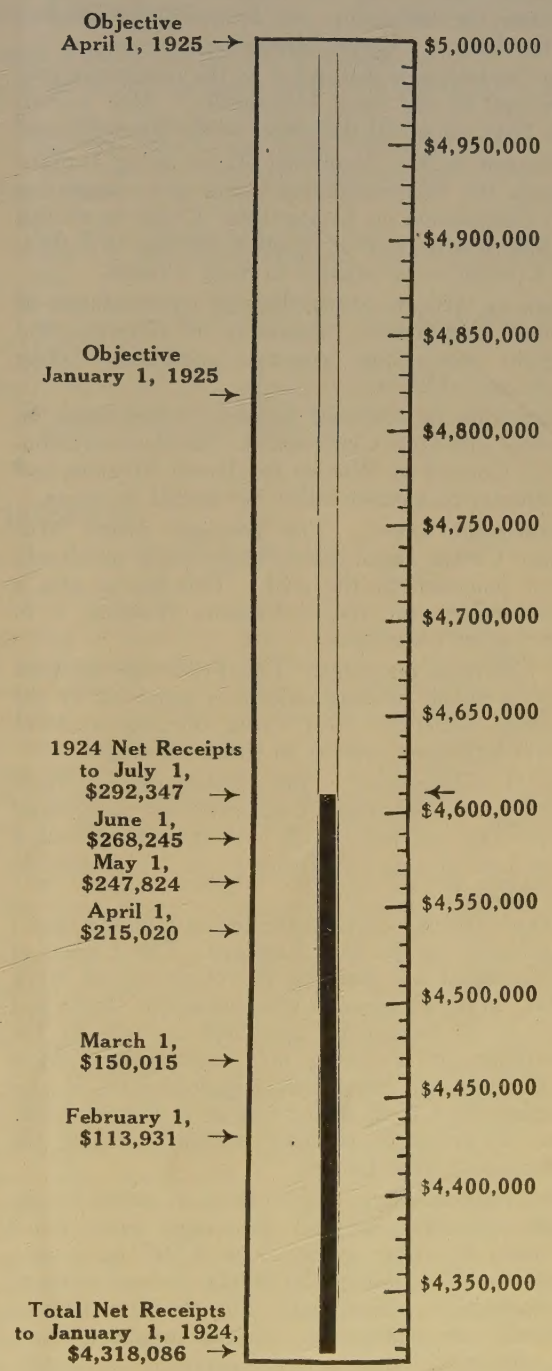
Thousands of new members have united with our churches since the first canvass for the Fund was made. Scores of these have already added their pledges. Hundreds of others will gladly contribute if informed of the need. As this is a permanent Fund new pledges may be made payable over a period of years. Pledge cards, literature and information will be furnished promptly from the office.

Legacies and Conditional Gifts supply a large part of funds received by many foundations. People are anxious to have their money go on doing good after they are gone. By making a bequest to the Pilgrim Memorial Fund a permanent contribution to the Kingdom is assured.

Conditional Gifts afford a permanent income to the donor. The Fund pays for life an interest rate determined by the donor's age. These gifts are invested by a committee made up of leading bankers, thus guaranteeing gifts against loss. The interest rates are attractive. The opportunity for aiding those who are giving their all for the Kingdom is unrivaled.

Pilgrim Memorial Fund Objective

April 1, 1925 - - - - - $5,000,000



WOMAN'S HOME MISSIONARY FEDERATION

The Federation and the Young People

THE Federation cooperates with the promotional program of the Commission on Missions specifically along spiritual, educational and financial lines. Some objectives of the Federation may be expressed briefly:

Fellowship; interchange of experience and methods increases the fellowship and broadens the interests of the Woman's Home Missionary Unions.

Efficient leadership is demanded by the missionary program and is met most successfully. Able women with large vision fill the offices of the State Unions.

Development of the devotional life is being realized through the Pilgrim Prayer Guild and cooperation with Commission on Evangelism. Copies of outline of Bible lesson given at monthly meeting of Executive Committee are mailed to State Unions.

Emphasis on Mission Study through representation at Summer Conferences, preparation of programs and program topics for women's auxiliaries, young people and children.

Representation in National Societies, Commission on Missions and State Conferences. Interdenominationally in Council of Women for Home Missions and conferences of women called for special purposes.

Apportionment raised. The Woman's Home Missionary Unions raised $442,554 in 1923, which is a nearer approach to the goal. This means also a larger income for the Federation, enabling it to render greater service.

Thank Offerings annually. The Federation adopted a list of thank offering objectives approved by the National Societies. Our thank offering secretary reports increasing interest in thank offerings.

Interracial Cooperation. The Federation is represented on the Woman's Committee for Interracial Cooperation and is in touch with the splendid work being done by this Committee in its "Adventure in Brotherhood."

Organized efficiency is promoted by encouraging model organization in the local auxiliary. The Unions in the Southeast are showing the result of the work of Dr. Mary E. George, who organized them; and Mrs. F. P. Ensminger, appointed recently by the Federation, is "carrying on" successfully. Mrs. A. E. Lawless, Federation Representative, is also bringing the Unions in her charge to fine organization. A group of younger women is taking the leadership of these Unions.

National responsibility. The Federation stands for the whole apportionment and encourages every effort to attain it. Our money helps 1,500 home missionaries, 100 buildings, 50 Sunday School workers, 48 institutions, 56 schools, 208 churches (special groups), one station for migrant workers, boxes for missionary families and equipment for dormitories, hospitals, service cars.

DON'T READ THIS unless you feel that the young people's work in your church needs new inspiration and enthusiasm put into it. If you are perfectly satisfied with things as they are, then you will not be interested in knowing of these recently issued and about-to-be-issued helps. But if you want to reach a higher point in your work this year than you did last, then be sure that you investigate for yourself the following material.

"Plans and Methods for Congregational Young People" is the title of a pamphlet recently put out by the Congregational Education Society. While this does not deal specifically with the problems of conducting a successful missionary society, nevertheless the general principles that it lays down are exceedingly helpful for any one concerned with any sort of organized work for young people. Under the captions, "organization," "methods of work," "subjects for study and discussion," "service activities," "social activities," and "training leaders," it considers most of the perplexing questions that arise in working with groups of young people, and makes clear the general policies that should be followed. It also suggests definite and practical ways of applying these policies. Its "Supplement" for 1924 contains the latest information as to the literature and current helps available for each line of work. The pamphlet itself is so framed as to be usable at any time, while through these yearly supplements it will be kept up-to-date with reference to the constantly changing items of current textbooks, helps, etc. The price of the pamphlet is ten cents and it may be ordered from the Congregational Education Society, 14 Beacon Street, Boston, Massachusetts. You will certainly want to own it.

Outline Programs for use in connection with the home mission study book, "Adventures in Brotherhood," will be issued by the Education Society this year in the same way as they were for last year's text book, *i. e.*, they will appear in the weekly issues of the *Wellspring* and may also be ordered from the Education Society, at the address given above, in mimeographed form for fifteen cents, by those who do not want to wait for their serial appearance. Last year the home mission study programs were issued in the fall numbers of the *Wellspring* and those for the foreign book in the spring. This year the order will be reversed, the programs on China appearing in the fall and the home programs in the spring of 1925. But it is well to know now that they will be available at that time and it is none too soon to plan your year's work in such a way as to be certain that you will have time to use these programs when they appear in the spring. There is no more important subject today than that of race relations, and no group of Congregational young people should miss this opportunity of touching in this way one of our nation's gravest problems.

Other programs to accompany "Adventures in otherhood" have been prepared by Miss Mary Jens, whose genius in program making is well known. ese programs can be secured in multigraph form at t from the Education Society. The probable exse will not exceed twenty-five cents for a set. They to be based on the "squad" method of teaching and re is an introduction explaining the method itself. e programs are both attractive and helpful, and, ether with the programs mentioned in the paragraph ve, ought to furnish good material for putting life and "pep" into our young people's mission study work.

In addition to these helps the Federation itself is issuing a new leaflet, entitled "At Work, 1924-1925." This is planned so as to give a bird's-eye view of all the helps and suggestions that are available along the lines of study, work and giving, and also of the various types of organization that may be used with the different ages of children and young people with whom we have to deal. It is compact in form and may be had free of charge from the Federation office, 289 Fourth Avenue, New York.

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Program Topic—October

Saving America Through the Children and Young People of the Church

"Train up a child in the way he should go, and when he is old he will not depart from it." Prov. 22:6.

nn: "The King of Love my Shepherd is."
pture: Luke 2:41-52.
yer: Heavenly Father, who dost care for thine earthly children with an everlasting love, bless, we pray Thee, the children in our homes and the young people in our church. Help us to guide them in the way of noble living which Christ taught. May they faithfully follow him, and grow more and more into the beauty of his life. Inspired by his ideals, filled with his spirit, strengthened by his grace, may they with unselfish service help to make America forever safe and strong.
nn: "O happy home, where thou art loved the dearest."
The Children and the Church.
See THE AMERICAN MISSIONARY, October, 1924.
New Ideals in Religious Education
See "The New Sunday School Building," THE AMERICAN MISSIONARY, October, 1924.
Hymn: "Lord, as we thy name profess."
The Parsonage Problem.
See "Home Building for Ministers," Also THE AMERICAN MISSIONARY, September, 1924, page 225.
Church Building Work Essential.
See THE AMERICAN MISSIONARY, September, 1924, pages 223-227.
Also "Seventy Years of Church Building."
Hymn: "O beautiful for spacious skies."
The Congregational Church Building Society will furnish leaflets for the above program.

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Applied Christianity

The Institute to Find a Christian Basis for World Relations

Held at Vassar College, June 14-20, 1924

T has always seemed easier to repair the world from the outside in than from the inside out. The Institute on a Christian Basis for World Relations cussed and recognized the need of machinery for rld cooperation but by the very educational process the Institute demonstrated an idea through which world might be repaired from the inside out.

The hypothesis of the educational process of the ssar Institute was that the experience of all is necesy for the solution of problems of human relations, that, therefore, an institute which provided for e participation on the part of every member whether or specialist would produce a more valid result n a conference which only sought acquiescence with ideas of certain experts.

Among the one hundred and thirty members of the titute most of the missionary organizations, denomiional and interdenominational, the League of men Voters, the Young Women's Christian Assoion, the Women's Christian Temperance Union various educational and civic agencies and institus were represented. The feeling of the reality of stions of world relationship was intensified by the mbership in the group of representatives of eleven r countries and the membership of ten colored men who are giving distinguished service to Amerthrough educational, social and religious work and ough journalism.

The truth seemed to emerge: that racial differences can play an important part in the plan of the universe if we move out through interest and appreciation toward using them to enrich the world's life; that a ruthless economic life defeats its own ends, bringing ultimate destruction; that political life fulfills its functions only when it is built upon a new public opinion. This public opinion will be the outgrowth of a democracy of community life which capitalizes the experience of all.

The Institute was not lacking in great moments. Dean Lucy Slowe of Howard University engraved on our hearts what racial discrimination does to the minds and souls of young people. Miss McCulloch showed us how Jesus, the Master Psychologist, recognizing human difference, nevertheless lived his life on the assumption that the world could be made one.

The Institute was an experience, not an event. It brought an overwhelming sense of the wideness of God's purpose for humanity. It brought hope that this purpose could be fulfilled. It brought humility to those who would seek a share in carrying out this purpose. It has made us face the unity of the human race with what that implies of interracial understanding, economic interdependence and possibility of political cooperation. It has increased our consciousness of the vital, inseparable connection between international relations and *missions,* at home and abroad. We realize that international relations to be effective and productive of lasting peace must be Christian.

THE FOUNDATION FOR EDUCATION

June Meeting of the Congregational Foundation for Educatio

THE Foundation for Education held its regular meeting at Chicago, June 20, devoting an entire day to the reports and problems of the work. The calls from various colleges were carefully considered and representatives of other colleges were given opportunity to present their needs. A special committee reported on the subject of appeal for special gifts to supplement the apportionment returns in order that grants made to colleges may be paid when due. The President reported that more than one hundred and fifty leaders in the denomination and in its educational life had consented to become members of a nation-wide committee cooperating with the Foundation in its important work. Their advice and interest will be of great service.

President Nash has indicated his desire to resign as President of the Foundation on February 1, 1925, in order that he may accept the active presidency of Yankton College. The Trustees were united in their regret that Dr. Nash should leave the work after having pioneered the way through its most difficult stages, and yet felt Yankton was to be congratulated that one of her distinguished sons was ready to take up the important work there. The resignation was referred to the Executive Committee for action. It was the unanimous feeling that every phase of the important work of the Foundation should go on as originally authorized by the National Council and as contemplated in the developments of the last year. The work is being pushed vigorously and inquiry will be made regarding several men who have already been suggested as Dr. Nash's successor.

After extended discussion, it was voted to appoint a committee of three to confer with the United Presbyterian Board of Education concerning a proposed merger at Pacific University, and this committee was empowered to act for the Board. The committee was instructed to go forward with the idea that the whole merger proposition should be tabled for the present. Oregon Congregationalists and the Board of Trustees of Pacific University were asked to take steps immediately to provide for the school during the year 1924-25, so as not to retard its normal growth. This committee will study the situation in the Northwest and make recommendation to the Foundation concerning a comprehensive educational program for western Washington and Oregon.

The encouraging situation at Billings Polytechnic was brought to the attention of the Board and it was voted to join with the Baptist Board of Education in guaranteeing the debt of Polytechnic, in order that the school's obligations may be funded and its interest rates materially reduced. It was voted to approve of a merger of Congregational and Baptist interests with the understanding that the Board of Trustees shall be made up of five members nominated by the Board of Directors of the Montana Baptist Convention, five by the Board of Trustees of the Montana Congregation Conference and three members at large, all elections be by the Board of Trustees. During the transiti year, 1924-25, the Boards propose to contribute towa the salaries of the faculty.

Miss Grace Leininger, a graduate of Fargo Colle appeared before the Board of Trustees and present an effective appeal for her alma mater. She report that the alumni of Fargo are behind a movement reopen the institution and are backing it with th gifts. In case sufficient funds are secured with whi to make a new beginning, a president will be fou and steps will be taken to reorganize the work ca fully and deliberately. The alumni have nominated complete new Board of Trustees.

Announcement was made that Messrs. Marwi Mitchell and Company, Certified Public Accountan are auditing the books of Piedmont College and th their work will be completed and their report su mitted some time in July. It is hoped that this serv to Piedmont may be of real value to the institution.

Plans for bringing Rollins College into close as ciation with the Presbyterian Church, U. S., the Pr byterian Church, U. S. A., and the Congregatio Church were approved. It was reported that the C gregational Conference of Florida had already vo its acceptance of the merger proposition.

Dr. Allingham, President of Tabor College, told the gain his institution had made during the y 1923-24 over the previous year and asked for enlarg support for the year 1924-25.

Mr. Roy E. Tomlinson, President of the Natio Biscuit Company, New York City, submitted his r ignation as a member of the Board of Trustees a this was accepted. There are two vacancies on Board, which will be filled at a later meeting of Foundation.

The Board voted appreciation to Miss Ona Evans and the Woman's Home Missionary Union Massachusetts for their efficient cooperation in adva ing the interests of the Congregational Foundation Education in New England. The plan for placing Woman's Federation Secretary in the Chicago area v endorsed by the Board, and the budget, as submit by the Federation, was approved. The Board vo also its financial support to the movement.

Chairman King, President Cowling and Presid Nash are asked to represent the Foundation in matter of reorganization and possible consolidation the Congregational Societies. The Foundation Pr dent presented a tentative classification of the pilg institutions, which was left for further considerati

The meeting was regarded as one of the most imp tant thus far held, and it is expected that the conside tion given to a dozen or more of the institutions hav acute problems will result in decidedly improving educational situation in the denomination.